1776-1951

Bethel's 175 Years

of
Christian Service





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Continuing The Historical Narrative

of

Bethel Presbyterian Church

Bethel, Pennsylvania

1776-1951

with

The Story of the Year-Through Celebration of the 175th Anniversary

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Appointed by the Session

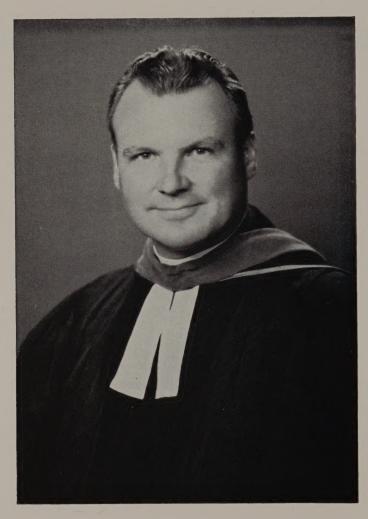
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BETHEL'S MINISTER



The Rev. Milford Vance Yarnelle
The Church's Sixth Pastor in 175 Years

Bethel ... The House of God

Our Church Home of Tomorrow



Courtesy of Bethel Burro and Staff Photographer Gay Zold

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PART I

Basic History and General

Old Bethel's Most Eventful Year; \$150,000 For An Education Building Caps 175th Anniversary Celebration

ROWNED with assurance of \$150,000 for an Educational Building, Bethel's celebration of its 175th anniversary has made 1951 stand out as the church's most eventful year.

With a special service or program each month in a year-through commemoration of the beginning of Bethel and its development through the years, the history of the church has been impressed from every angle and by every means, from sermons and addresses to tableaux and pageants. Never before was the story of Bethel so thoroughly dramatized. Each weekly Church

R. MAURER ARNOLD General Chairman of Bethel's 175th Anniversary Committee.

Bulletin had to have its Historic Fact. Truly, in this continuous program, Bethel made history as it celebrated it.

The advent of 1951 found Bethel well advanced in the spirit of expansion. With the growth of population southward from Pittsburgh, coupled with vigorous leadership of the church, the membership of Bethel had nearly doubled in a few years. A construction program had been developed, with an Education Building recognized as the chief need, but with provision made also for remodeling of the sanctuary to increase seating capacity. Several women's organizations had been merged in a single body, the Blair Bethel Brotherhood had been formed and the Presbyterian New Life Movement had added to the impetus of cooperation. Inevitably the 175th anniversary of Historic Old Bethel was

hailed for the further stimulus it was certain to give to the increasing activities of the church.

Bethel's able and energetic young minister, the Rev. Vance Yarnelle, found a force already trained to turn loose on the celebration. It seemed as if the congregation had the talent for whatever was required. Presently both old and

young were entering with enthusiasm into the spirit of the celebration. This was sustained throughout the year by recognition given to each group or element of the congregation in the preparation of the program, with a special event for each month.

R. Maurer Arnold and General Committee

In R. Maurer Arnold, business executive and Trustee of Bethel, the right man was found for Chairman of the General Anniversary Committee. His general love of history caused him to go thoroughly into the story of Bethel, drawing forth the most pertinent and most interesting features for the program. The Bethel-Lebanon joint Founder's Day service at South Park, with elements of the campmeeting of pioneer days and depicting the arrival of the Rev. John McMillan at the Oliver Miller home, was one of Mr. Arnold's outstanding ideas. As the first such reunion on record since the long-ago days when Bethel and Lebanon worshipped together as the Peter's Creek church, it made history.

Coupled with the General Chairman's knowledge of Bethel history and good taste in the selection of features to emphasize in the celebration, he had tact and ability in co-ordinating the various activities of the occasion. From beginning to end the year-through schedule was carried out smoothly.

Mr. Arnold was born in Sharpsburg, Pa., February 10, 1913. Shortly thereafter the family moved to O'Hara township, just outside the borough, and maintained its home there until 1938. R. Maurer attended the local grade school and graduated from Etna High in 1930. He graduated from the University of Pittsburgh in 1934 with a Bachelor of Science degree in chemical engineering. In 1935 he was employed by the Burrell Technical Supply Company, now the Burrell Corporation, and at present holds the position of General Manager. On March 30, 1924, Mr. Arnold joined the Sharpsburg Presbyterian church. He transferred to Bethel in 1945. On September 23, 1939, Mr. Arnold married Miss Harriett Edna Boyer, a direct descendant of the Rev. William Woods, the second pastor of Bethel. They have two daughters, Sarah Frances and Kathryn Louise, nine and five.

Other members of the General Anniversary Committee are Ray H. Karper, John R. Metzner, Clayton E. Walther, Harold L. Wilson, Betty McNary and William T. Martin.

Year Through Program; Events of Month

The year-through program of Bethel's 175th anniversary celebration, the Events of the Month, follows:

January 7, 1951. Historical sermon by the Rev. Vance Yarnelle. Text printed in Part I.

February 4. Recognition Day for members of the congregation who have belonged to Bethel for 25 years or more. Story, with names, in Part IV.

- March 4. Dedication of a plaque containing the names of members of Bethel who have entered full-time Christian service. Story in Part III.
 - April 1. Recognition of youth activities. Story in Part III.
- May 6. Recognition of the work of the women of Bethel, with citation of a number having outstanding records of service. Story in Part II.
- June 3. Salute to Bethel's Military Honor Roll. Commemoratory program for men and women of this church who have served their country in war, from the Revolution to and including the contest in Korea. Story in Part I.
- July 1. Bethel-Lebanon joint observance of Founder's Day in South Park. Text of addresses, Story and Pictures in Part I.
- August 5. Dedication of Historical Marker for Bethel presented by the Commonwealth of Pennsylvania. Story and Picture in Part I.

September 19 and 20. Bethel Historical Pageant, presented in Church auditorium. Story with picture of Pageant committee in Part I.

October 1-13. Fund-raising campaign for Education Building. Story of successful outcome in Part I.

November 4. Program Commemorating the beginning of Bethel in the Log Cabin home of Oliver Miller November 5. 1776. Message by Dr. Claude S. Conley, Executive Director of the Synod of Pennsylvania, on "A Time of Greatness."

Throughout November and December the Rev. Mr. Yarnelle preached a series of sermons on The Church.



Bethel's Great On-going Tradition; Historical Sermon Opens Celebration Of Church's 175th Anniversary

BY THE REV. VANCE YARNELLE

Genesis 35:1. "Arise, go up to Bethel, and dwell there: and make there an altar unto God."



ETHEL Is a great name. It has a great meaning. It has a great history both in the Bible and here in this place. It is a name with a great on-going tradition. This tradition stretches from 1500 B.C. through 1950 A.D. and on into the indefinite future. Bethel was a place of particular significance to the Patriarchs. It was the place where Abraham built an altar and worshipped God. It was the place to

which Abraham returned for worship when he came back out of Egypt. Bethel was the place where Jacob rested his weary head on a stone pillow as he fled from home and the wrath of his brother Esau, of whom he had taken advantage. It was the place where Jacob saw the ladder reaching to heaven with angels ascending and descending. It was the place where God renewed to him the covenant promises made to Isaac, his father, and Abraham, his grandfather. It was the place where his name was changed from Jacob, the deceiver, to Israel, the Father of God's chosen people. Bethel, to the Patriarchs, was a place of great significance because it was a place of great spiritual experience.

And this tradition is an on-going one. Many places have been named Bethel, because they proved to be places of spiritual experience. It is true of our Bethel. When the pioneers pushed westward across the Alleghenies they attached names to places; this particular water shed was called Peters Creek. And the church, at first like so many other places, took its name from the locality, so for a while the church was called Peters Creek, but when Rev. John Clark became the first minister the name was changed to Bethel. It seems that John Clark had previously served a church by the name of Bethel and he wanted to carry on this name which had become to him a place of great spiritual experience.

And herein is the challenge to us to make this an on-going tradition and a place of continued spiritual experience. Bethel is unique among churches. Many churches get their names from the community. Either the name of the town, or the street is taken as the name of the church. Others are designated numerically

after the order of their founding in a community. Hence, we have The First, The Third, and The Sixth, and so on. Bethel has not only a name of great Biblical and historical significance, going back to the earliest days of the Old Testament to the time of the call of Abraham, but it has the distinction of giving its name to the community; of perpetuating that name in educational institutions, roads and highways, real estate development, business institutions, township and borough governments, and even in other churches that have moved into this historic parish.

This name, as I trust all of our people know by now, means "House of God," and the challenge to us in this great on-going tradition is to make the name continue to mean this in the community.

The name, of course, stands for a place-Bethel here as well as in the Old Testament is a place of historic significance. On some of the maps of Pittsburgh and vicinity Bethel is one of the landmarks indicated. People are not generally interested in monuments to things that are dead and gone. They do not flock to the cemeteries in great numbers to read the epitaphs. People, perhaps, are interested in living monuments whose roots go far back into the past, but whose work and contribution is on-going. People flock in great numbers to see that giant Sequoia tree in Yosemite National Park which is cut through at the base so that an automobile can pass through it. They marvel at its giant stature, and its roots going back into the soil for hundreds of years, but the reason they marvel is because it is still living, growing, and sending forth its leaves. Bethel Church is like that. People today may not care so much about the events of the past that have transpired within the shadows of this place, they are more interested in the fact that with all of these things the place still lives, grows, and sends forth life. In our Christmas issue of the Bethel Light, our historian, William T. Martin, speaks of Bethel as the "outstanding member of the group of churches organized by the great pioneer missionary to the West," Dr. John McMillan. The reason this is true is because of its living accomplishments. In these living accomplishments we are carrying on a great on-going tradition.

The church came to this place in pioneer days because it was needed. Frontiersmen in those days had to deal with life in the rough; they defended their homes against Indians, conquered a wilderness, made it produce a living, and they took their parts in wars and politics. Their ways are often described as stern, and unpolished. Our Scotch-Irish forbears, in particular, were admitted by common consent to be the most potent medicine for those Indians who went on scalping parties. There were times when "the little town at the forks of the Ohio" was described as likely to be "damned without benefit of clergy."

Yes, the wilderness needed the church, and to supply it there came out of Chester County in Eastern Pennsylvania, a man who was destined to become known as the great Presbyterian "Apostle to the West." Today we salute the memory of John McMillan and other pioneers who gave us the churches of this area. Of the twelve oldest churches found listed in Allegheny County, six were

Presbyterian and two were United Presbyterian. In Washington County, of twenty of the earliest churches, twelve were Presbyterian and two were United Presbyterian. In Westmoreland County, seven of the eleven earliest churches were Presbyterian. In Fayette County, five of the fifteen oldest churches were Presbyterian. Seventeen hundred and ninety-two was the latest date that any of these churches were established. These facts speak of the concern that our Scotch-Irish fore-fathers brought with them into the wilderness. They wanted the Bethel of their history to be an on-going tradition even in the western wilderness.

Think of the events that Bethel Church has witnessed. Active fighting in the French and Indian War had ceased only 18 years before in history, when services were held here with a view to organizing a church. While the celebrated signers of the Declaration of Independence met in Independence Hall, Philadelphia, to draft their great document of state, men of Bethel met here to draft the charter for a church that would proclaim Christ to the people. When the War of Independence came along these sturdy pioneers supported the cause of Freedom that had always been a mark of American greatness. So well did they support it that some Englishmen referred to the war as a "Presbyterian conspiracy" while Tories in the country denounced "Ye Presbyterian rascals." John Calvin's pulpit at Geneva was referred to as "the nest in which the American Eagle was hatched." Presbyterians were most forward in their support of the War of Independence because their training in the representative character of Church government had made them yearn for democracy in secular government. Bethel's part in American Independence is told, in part, by the fact that in her cemetery lie fourteen soldiers of the Continental Army. The Parade of the Years brought with it the Federal Constitution. The thirteen colonies came to be forty-eight states. An agrarian culture developed into the chief industrial nation of the world. A nation rent by civil war came together again and removed the great blot of human slavery from its midst. The "little town at the forks of the Ohio" grew to be a key industrial city.

Through all of the Parade of the Years Bethel Church continued without a break to spread the Gospel, to promote education, and to enrich and to energize human life wherever possible. We have indeed a great on-going tradition stretching from pioneer days when the church found it convenient to be only five hundred yards from Fort Couch, a refuge from Indian attack, to the present Atomic Age.

The greatness of this on-going tradition may be explained historically in yet another way. We are all aware, I am sure, that it was the western movement that has made our country great. Had these United States not spread to the Pacific, had we remained thirteen colonies, and allowed foreign powers to occupy the Western lands as they were indeed bent upon doing, we would today be a small state rather than a great world power. Let us not forget that the movement of the Presbyterians into Western Pennsylvania was the first step in the

westward expansion of the United States. This significant fact is vastly underplayed in the telling of the history of this nation for it is as someone has said, "Western Pennsylvania has the history, but New England had the writers." This place first inhabited by our Bethel Presbyterian ancestors was the jumping off place for the western movement, which put at the disposal of our nation the lands and resources that have made her, under the providence of God, great.

Testimony to this is given in a book, "The Planting of Civilization in Western Pennsylvania," by Solon and Elizabeth Buck, published by the University of Pittsburgh Press. "The early pre-emption of the religious field by the Presbyterians and the strong Scotch and Protestant Irish groups among the settlers made the Presbyterian church the leading denomination in Western Pennsylvania, especially in the thickly settled counties of Washington, Westmoreland, and Allegheny. 'The public, and men of information and influence, are decidedly in favor of Presbyterianism' reported John F. Schermerhorn, an agent of the Missionary Society of Connecticut in 1812. There were, he wrote, approximately a hundred and fifty Presbyterian congregations and societies in Western Pennsylvania, one-third of them without pastors." That last statement is indicative of the rush of Presbyterian settlers into this region which was so great that they could not be kept supplied with ministers. One method of dealing with the problem was to have double charges; therefore, we note that Bethel and Lebanon were totogether for a time, and Dr. McMillan's pastorate was the double charge of Chartiers and Pigeon Creek.

Lumping all of the Presbyterian family of churches into one group, Schermerhorn reports that in 1812, there were 22,000 Presbyterians in Western Pennsylvania as compared to 3,787 Methodists, the next largest denomination. Even so the proportion of church members to the population was small, it being estimated that only one in six was a church member.

But the Presbyterians tackled this problem, too. The story of this accomplishment is the next phase in our great on-going tradition.

We have here at Bethel a tradition for religious leadership in community life. A leader, you know, is one who gets out front and shows the others how. When I was in grade school, I broke my arm once playing a game called "Follow the Leader." The leader was a boy who could do more gymnastic stunts better than anybody else. He would perform a stunt and the others would follow, and those unable to duplicate the leader's stunt would fall by the wayside. The leader was the pace setter. The same analogy might be made to "leader" churches. There are some who do it first and others follow along and try to duplicate. Bethel has ever been such a "leader" church. While others were talking about what to do concerning the problem of the unchurched, Dr. McMillan was putting his Log Cabin Latin School in operation in 1780, for the purpose of instructing young men for the ministry, and by 1825 the Western Theological Seminary had been established in Allegheny. This tradition for educational leadership at Bethel has ever been an on-going one. From Bethel Academy, through

the strong Sunday School of the past, down to the present day with its Community Kindergarten, its Church School of six hundred strong and its two-hour program, Bethel has been a "leader" church in educational life. What we are doing is being watched and talked about in other places.

Bethel has been a "leader" church in the great work of Kingdom Extension. Witness the four other churches established from this place, and a fifth one now being sponsored by us. When it came to taking care of aged and faithful Presbyterians, Bethel did its share; when it came to the restoration of the church in a war-torn world Bethel was not lacking; when it came to a forward looking program for the youth of the Presbytery, Bethel was there doing its share. In recent years this church gave to these extraordinary benevolences \$15,000 over and above a normal annual contribution which in the past three years will average \$10,000 per year.

Here at Bethel we have great on-going traditions in matters of Christian Education; benevolent giving; yes, and we might add evangelism, too, for there is another thrilling chapter in the life of this church in the field of soul winning.

Out of all this glorious past there shapes up one terrific challenge for the future. That is to make these traditions truly on-going. It is one thing to have a golden past but quite another thing to have a golden future. That requires toil and sacrifice. It demands hard work, overcoming of difficulties. It requires pushing ahead even when some drag their feet and want to push back.

If we're going to carry on Bethel's great educational tradition, it means new ventures in the field of teacher training and parent training. The secular school would not think of trying to operate without an adequate program for training teachers; no more can we do a quality work in Christian education without this essential. We talk about home co-operation and the importance of religion in the home, but I assure you that it will not happen by talk; it takes materials, a program, and promotional efforts. These will not come easily and they won't happen just because a few see the light and think they ought to happen. Adequate educational effort means proper facilities. This was a fine building when it was built, space was quite adequate for the church membership and community needs in 1910. We cannot think that it is adequate today, when our membership is three times what it was then, nor can we think it will be adequate in the future when we have the potential of doubling our present membership in the years immediately before us.

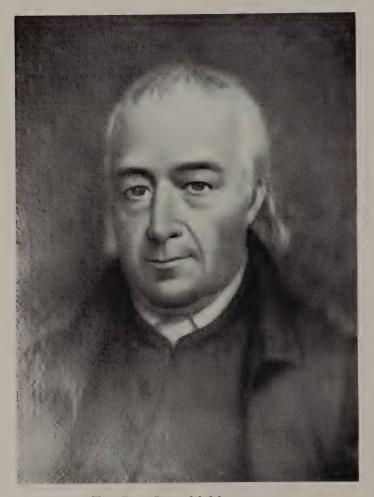
This church has done well in its giving, but most of us have never made a capital investment in the church. What we have here was handed to us by another generation; we must increase its worth for posterity. We must rise up and build.

But there is yet another challenge that faces us in making this great tradition of Bethel an on-going one. That challenge is an evangelistic one. It must become increasingly apparent that if this old world is to be won for Christ the clergy is not going to do it. It's a task for all the people. Each one of us must become an evangelist. We can no longer sit back and wait for the ministers to build the churches. We, as confessed Christians, must go out into the highways and byways of life and compel the people to come in as the servants of the Lord did in the parable that Jesus told. So I propose to you a new slogan for our Anniversary year, "Each One Win One in Fifty-one." It wouldn't take long to win the world for Christ if we did that. And, I mean it. I'd like to see each man, woman and child in our congregation win one other person in 1951. That's putting the values where Jesus put them—on the souls of men.

I said in a sermon not long ago that there are three things you can do with tradition, one is to disregard it, the second is to reproduce it, and the third it to build upon it. There are those who care nothing for the past, the forces which have made them what they are seem not to concern them. They disregard tradition. The second group are the unprogressives. They would reproduce tradition. What's good enough for days gone by is good enough for them now. But the third group builds on tradition. They glory, like the others, in a golden past; but they know what it takes to make a future, and are prepared to pay the price.

Today in the 175th Anniversary year of this Church we stand at a cross road. We have paraded before us great traditions. Will we carry them on into the future? Will this great tradition be an impediment or an enablement?

Apostle of Presbyterianism in West



THE REV. JOHN McMILLAN, D.D.

Great Preacher-Educator, Founder of Bethel, Lebanon and other Churches and the Classical School that developed into the first college west of the Alleghenies—Jefferson, long afterward to be united with Washington as W. and J.

McMillan's Fame Grows With Years; Apostle to West, Preacher-Educator, Now Assured Definitive Biography

HE STATURE OF John McMillan, Apostle of Presbyterianism to the West, grows with the years.

Clergyman and educator, founder of Bethel, Lebanon and a number of other pioneer churches, also of a log cabin Latin school that developed into the first college west of the Alleghenies, McMillan built enduringly. Faithfully sketches of him were intertwined with the records of the institutions he established. In time, however, it came to be recognized that he was an outstanding man from the beginning.

Twenty years ago the State of Pennsylvania included the name of John McMillan in its Educational Roll of Honor. In letters more than two feet high it was placed with thirty-four other names, of educators, philanthropists and statesmen who have rendered outstanding service to education in Pennsylvania, on the frieze of the State Education Building at Harrisburg. Later a roadside monument to McMillan was set up at Hill church, of which he had been pastor for more than fifty years. Repeatedly it has been noted that a bronze tablet in a room of the Old Stone Manse in South Park records that the Bethel Presbyterian church was founded on that site November 5, 1776, by Rev. John McMillan, D.D. This summer the State presented an Historical Marker to Bethel again referring to our founder as a "pioneer minister and educator."

Now, thanks to the Buhl Foundation, which has made a grant to the University of Pittsburgh for the purpose, a definitive biography of John McMillan, Apostle of Presbyterianism to the West and a leader as well in education, is to be published soon. It was written about two years ago by Dr. Dwight R. Guthrie as a thesis for his Ph. D. degree at the University of Pittsburgh. At that time Dr. Guthrie was the pastor of the First Presbyterian church at Johnstown, Pa. Now he is the Samuel P. Harbison Professor of Bible at Grove City College.

Gavel From Wood Of McMillan Home

Dr. Guthrie was a visitor at Bethel May 7 last on the occasion of the annual meeting here of the Presbyterian Historical Society of the Upper Ohio Valley. He was elected President of the society which is preparing to publish the story of the development and influence of Presbyterianism in that great region. An interesting feature of the installation of Dr. Guthrie as president was the presenta-

tion to him by William H. Neill of Canonsburg of a beautifully carved and polished gavel he had made himself of wood from the log home in which Dr. McMillan lived for some forty years.

Nothing attests the greatness of Dr. McMillan more than the fact that while he was a strong, dominant character, nearly always in the position of leadership, he knew how to cooperate, how to get along with people. While serving as the pastor of the Hill church for more than fifty years, he preached frequently at churches throughout Southwestern Pennsylvania. Although never the pastor of Bethel or Lebanon, which he founded, he conducted services for them at intervals until they found a minister to serve them jointly. All the while he was promoting the cause of education, founding schools as well as churches. While instances of occasional gruffness are related of him, kindliness was said by those who knew him best to have been his dominant trait, as witness the number of young men he helped to become ministers. He and his wife were said to have boarded not a few students free. His many-sidedness is shown by references in secular histories indicating that at times he was quite a factor in politics. Indices divide references to him into "Presbyterian church," "Educational activitier" and "political activities."

McMillan Coup Sends Gallatin To Congress

Into whatever activity he entered the Doctor was disclosed as a man of power. Comparatively brief as was his participation in politics, it gives us a further record of the high regard in which his influence was held. While some looked upon him as a Federalist in politics and others viewed him as favoring the Jeffersonians, he never permitted either party to engross him. No glamour of political life could divert him from his course as a minister of the Gospel. True, he never hesitated to give his parishioners his views on public questions, and certainly, in the interest of law and order, he was a power in upholding the new Federal Government against the Whisky Insurrectionists. No matter what the objections to the excise tax involved, revolt against the government was not the way to express opposition. Increasingly students of today give the ministers of the region in that early period credit for helping to bring about the collapse of that uprising.

The single recorded instance in which Dr. McMillan seems really to have played politics was not only spectacular, but of far-reaching effect. It was nothing less than the introduction into National councils of a young Jeffersonian who was to become "one of the ablest statesmen of the age." We, of course, are referring to the election of Albert Gallatin to the House of Congress in 1794. Gallatin, an immigrant from Switzerland, had previously been sent to the U. S. Senate, but was denied a seat due to his not having been an American citizen long enough. Dr. McMillan, it is recorded, did not approve the candidates who offered themselves for the seat in the district composed of Washington and Allegheny counties. He is said not to have known Gallatin, of Fayette county, personally, but was impressed by the sanity of his course in the Whiskey Insurrec-

tion. Like McMillan, Gallatin had taken the position that, irrespective of the grievances against the excise tax, insurrection was the worst possible way to show opposition. Gallatin himself is believed not to have known beforehand what Dr. McMillan had in mind for him. The vigorous clergyman, we read, engineered a coup by which the name of Gallatin, who lived outside the district, was submitted too late for withdrawal. However it was brought about, the man who was presently to be known as "the Illustrious Swiss" was elected and started the National career that included service as Jefferson's Secretary of the Treasury. Then there was the further fact that while McMillan generally is referred to in the political sense as a Federalist, the college attributed to his leadership bore the name of Jefferson.

Finds Politics Not In His Line

His successful coup in the election of Gallatin to Congress, however, instead of tempting the militant dominie to continue in politics, seems to have had just the opposite effect. It is not unlikely that one conspicuous instance in the Gallatin record added considerable reinforcement to the conviction of Dr. McMillan that politics was incompatible with his line. It was in connection with the controversial Jay Treaty that was intended to settle certain differences and strengthen the pact of 1783 that formally ended the Revolutionary war. It is unnecessary here to go into details of the storm of indignation that broke over the Jay pact, with its opponents branding it as a surrender of American rights. It is enough to recall that after ratification of the treaty by the Senate, the House threatened to nullify it by withholding the funds necessary to give it force.

Again Dr. McMillan and his followers were Federalists in the sense of upholding the Government. Admittedly the treaty involved was not perfect, but its nullification might revive the war and create more troubles. And what of the man Dr. McMillan's strategy had sent to the House? The position of the Honorable Mr. Gallatin was diametrically the opposite of that of his sponsor. He was one of the chief leaders against the Jay treaty. Calls were made upon Dr. McMillan to try to change the course of the gentleman from Fayette. He did try, his congregation of the Hill church sending a petition to Congress in favor of the treaty. It had no effect upon Gallatin. As we, of course, have known all along, it was the position supported by Dr. McMillan that won. The House finally declared it expedient to pass laws making the treaty effective.

Although the Gallatin incident was in the earlier part of his career, it was the last heard of Dr. McMillan in politics. To the end of his long pilgrimage, one writer comments, he gave his energies and time, his very being, to the cause of the church and education. Still the story of his political experience, brief though it was, added light on the importance of the position he held in his day.

Dr. Guthrie, author of the coming biography of McMillan, refers to the latter as "this important minister, missionary and educator who more than anyone else, perhaps, gave purpose and character to the lives of the "Western Wilderness!" He continues:

"McMillan's church, Presbytery and educational activities in the West covered a period of fifty-eight years. Few people have or will ever crowd as much activity into a life-time as did this great man. His life is the more astounding when is is remembered that his preeminence was established in a day when the frontier was rugged and there were many hardships. McMillan proved himself worthy of the recognition won during his life and accorded him down to this day."

Great Man Always The Missionary

Bethel has ever been proud of its founder. The story of McMillan naturally intertwines with the history of Bethel at many points. Some details of his career will be found in several of the succeeding articles. When Bethel speaks of its "on-going tradition" it always has in mind Dr. McMillan's early contributions to it.

The most illuminating statement on the character of Dr. McMillan is that he always was the missionary. To the end of his life he was the Apostle to the West, seeking to save sinners, to possess the country for Christ. As he helped to plant and nurture civilization in this particular region, he was training a force of young men to carry the Gospel further into the West. The story of his log cabin classical school, his contribution to the founding of Jefferson College that in time was to be joined with Washington College as Washington and Jefferson need not be repeated here. We find a crown for his educational activities in the estimate that largely through his efforts at least 100 young men were trained for the ministry to serve the Western expansion. His first and constant love was declared to have been the church. All his educational efforts were to serve that cause. No matter what the other claims upon his time, he continued without a break for more than half a century to hold the pastorate of the Hill church. After his retirement from that pulpit at 78, he continued to preach and help with communion services in other churches up almost to his death in 1833 at 81. It is significant that his last days were spent largely in visiting some of the old churches in the West that he had helped to organize and supply with pastors. In the ten weeks preceding his death, we read, he assisted in communion services seven times and preached 35 sermons.

It has been estimated that in his entire ministry Dr. McMillan preached close to six thousand sermons.

Throughout his preaching he inveighed ceaselessly against the awfulness of sin, but always made it clear that there was a sure and definite way for the sinner to be saved: through faith in Jesus Christ and acceptance in contrite spirit of the grace that came by the Cross. We conclude with a statement from a sermon preached at the Hill church by Dr. McMillan 171 years ago: "Therefore if you cannot come as a saint, come at the Gospel call as a sinner, as one of Adam's needy and ruined family."

Bethel a Landmark of History For Western Expansion of Nation As Well as of Presbyterianism

BY WILLIAM T. MARTIN

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ELEBRATING its one hundred and seventy-fifth anniversary, the Bethel Presbyterian congregation is conscious alike of a great heritage and a great challenge.

Bethel was born in an historical setting of epical importance. It was dynamic with the spirit of the American war for independence. The states, but yesterday colonies, were adapting

their governments to a national system that rejected a king and established a republic. Pennsylvania had thrown off proprietary government to become a commonwealth. With their fight for freedom, the American people, who had been confined to a comparatively narrow strip on the Atlantic seaboard, were now embarked upon an undertaking that ultimately would give them possession of practically a whole continent.

As a landmark of history, Bethel tells a story of gripping and inspiring interest. It is not only an observer of history but a maker of it. It is in fact a fountainhead of history. Integrated with the life of the nation as well as of the community

Integrated
With Life
of America
through its spiritual service, the record that Bethel
unfolds, like that of the other pioneer churches,
touches every aspect of the development of America

itself. The settlers who provided our first churches and schools and gave such an impetus to Western expansion were the same who cleared our forests, built our towns and cities and laid the foundation for the industrial age. They were truly a mature and resourceful people. At every step the women bore ably and courageously their part with the men. "The Madonnas of the Western Trail" is the way one historical publication refers to them. Some of the finest chapters in Bethel's history have been written by the women.

Our Templed Hill itself tells an interesting story. Without going into the long geological account, it is one of numerous such elevations that characterize

a dissected plateau. So we have a multiplicity of streams and valleys as well as hills. The site of Bethel, which is a considerable distance from the crest of the hill, has been figured from a topographic map to have an elevation of 1170 feet above sea level. Hillcrest obviously is higher, but we have a definite and more impressive figure. Bethel is only a short distance from Rocky Ridge, the highest point in Allegheny county, with its chief altitude given as 1400 feet, compared with 1260 for Pittsburgh's loftiest point, Herron Hill, and 1265 for Mt. Lebanon.

Bethel—"The Light That Shines on Bethel Hill"—is unique. Its services are not only multifold but multiform. As the light in the Church Tower nightly symbolizes Christian Truth and reminds the faithful to keep their lights of example shining, it is at the same time an appreciated aid to motorists and serves as a landmark for the whole district. The church, in addition to being a place of worship, is a community center.

From its beginning Bethel has had a particular interest in education. It has sent fifteen men into full time Christian service. For some years there was a Bethel Academy. Lately a Community Kindergarten is conducted at the church. As will be discussed in another article, plans are now under way for the construction of an Education Building.

Bethel is the mother of five churches, the grandparent of three others and has sponsored two missions.

This church has given its name to the borough in which it is located and before that to a township. There are the historical Bethel Cemetery, Bethel Church road, Bethel High School and a number of community associations and business establishments bearing the name. Churches of other denominations also are coming to take the name of Bethel from their location in the borough.

One of the most frequently commented on of Bethel's distinguished features

Long Pastorates;
old Church Becomes
Fastest Growing

is its long pastorates. In its 175 years it has had only six ministers. One of them served for forty years and another for almost as long. Each in his way has con-

tributed to the history of his times. Historical sketches of our ministers are contained in another article.

Although, with its sister church of Lebanon, Bethel is the oldest Presbyterian congregation in Allegheny county, it is today one of the fastest growing. Besides its vigorous leadership it is directly in the path of a building expansion extending southward from Pittsburgh. In the past four years it has added 658 members, bringing the total of the congregation to around 1,200.

Southwestern Pennsylvania, in which Bethel and other pioneer churches were to have distinct parts in the spreading of civilization, was already rich in significant history. It was here that the battles were fought, in the French and Indian War, that determined that this should be an English-speaking instead of a Latin nation. The Forks of the Ohio, where one of the world's greatest industrial cities was to arise, was truly the Gateway of the West. It was in this region

that George Washington started his military career that commended him for leadership of the nation that was to be.

At the time Bethel was founded this area was on the Western frontier. Immigration was just pressing across the Allegheny mountains. Settlements here

New Nation
Emerges
In History

would now be described as "the first West of the Alleghenies." When we speak of the Western expansion of the Nation we are reminded that that was

about the only direction in which it could grow. Here also the momentous truth now dawns on us that a great new political entity has emerged in history. Through our colonial history we had read of the parts played, or attempted to be played, by the powers of the Old World in the shaping of our course. We had to review the Spanish, French, English and Dutch explorations and then "conflicting claims." Henceforth the directing and controlling voice is that of the United States of America. The former colonies that had claimed great unsettled areas in the Ohio country over which the French and English fought would now cede the territory to the United States. Eventually the new nation would buy the vast Louisiana territory from France. The expansion westward would continue inexorably.

Bethel has been a living witness of all that development. It was founded by a young minister who was to become a member of the frontier militia, concerned with home defense as well as with spiritual ministrations and the spreading of education. Besides its men who served in the Continental army, Bethel contributed to the forces that patrolled the Western border between Pittsburgh and Wheeling. In its cemetery are the graves of fourteen Revolutionary soldiers. Its membership has been well represented in the armed service in all the wars in which the nation has engaged.

While it is an American tenet that no single religious body or racial group can claim a monopoly of virtue or wisdom or patriotism, it is simply common sense to recognize that the American war for independence was at the same time largely a social revolution. There were cries against aristocracy and dictatorship in colonial administration as well as against some of the royal governors. The people wanted a greater share in the ownership of the land and also in the conduct of the government. Nothing attests the greatness of General Washington more than the fact that while he was of the aristocracy in position he risked his all for the common cause of Americans. The further fact that he was an Episcopalian also admonishes caution against attributing too many of the reactionaries of the time to that church. The truth—as usual—is that while in a number of the religious bodies and racial groups there appeared to be a considerable proportion of Tories or British "loyalists," each such body or group had its representatives in the patriot host.

It was the New Englanders of the English Puritan tradition who shed the first blood of the Revolution. The average colonist of English descent resented as others of the new country the abuses of royal authority and taxation without representation. General Washington was of an old English family and a number of other leaders were of that racial descent. Even so, there remained enough sympathizers with the mother country to delay and hamper the uprising and to add substantially to the fighting forces of the enemy.

It is at this juncture that extraordinary attention is focused on the Presbyterians, and particularly upon the Scotch-Irish members of the faith who founded Bethel and many other churches in this region. The promptness and unanimity with which the Presbyterians rose to the Revolution caused some of the Tories

Great Part of Presbyterians in Revolution to brand the whole war for independence as a "Presbyterian conspiracy." In that period that "tried men's souls" the Presbyterians contributed not only leader-

ship and courage, but also unshakable resolution. Their system of representative government in conducting the affairs of their church was credited with furnishing a model of republicanism for the nation.

To grasp the importance of the Presbyterian contribution to the Revolution it has to be kept in mind that the aggregate white population of the colonies at the time was small. Historian James Truslow Adams in "The March of Democracy" (Scribner's) puts it at around 2,200,000. He continues: "It is a mistake to think of our America of the Revolution as a nation of patriots all rising to their own defense. When independence came, John Adams thought that one-third of the people were in favor of it, one-third opposed, and one-third neutral." There were estimates that 50,000 of the Americans who remained loyal to England served with the British forces. The terrible and continuous trouble that Washington had with short-term enlistments is an old story. He was said never to have had more than the nucleus of an army. It is added that he never had over 18,000 in any one engagement or more than 22,000 at one time in his army. This simply illustrated the fact that in a strict sense we had practically no government. The states, jealous of their rights, had reservations on a strong central government and an army.

Under such circumstances, with aid from France yet to be obtained, the contribution of the Presbyterians could not but help powerfully. What was its extent? In "A Brief History of Presbyterianism" by the Rev. Paul Wolfe and published by the National Council of Presbyterian Men we read: "Our Federal government was established in the year 1789. Presbyterians as individuals played a large and influential part in this, but of greater importance was the atmosphere out of which the Constitution grew. 'Nearly two-thirds of the population of the colonies had been trained in the school of Calvinism, and nearly one-third were of Scottish and Scotch-Irish descent.' Ranke, the German historian, wrote: 'John Calvin is the practical founder of America.'"

The only clergyman to have the honor of signing the Declaration of Independence was a Presbyterian immigrant from Scotland, the Rev. John Witherspoon. When a timid member of the Colonial Congress in July, 1776, protested that the colonies were not "ripe" for independence, it was Witherspoon, presi-

dent of Princeton College and a delegate from New Jersey, who thundered in reply: "Sir, they are not only ripe, but rotting for the want of it."

The part of Pennsylvania in the Revolution speaks for itself, with Philadelphia as the first capital of the new nation; where the first Continental Congress met and where the Declaration of Independence was adopted. Benjamin Franklin was the chief American diplomatic leader of the period. Just the same, Eastern Pennsylvania, long under the leadership of what was called the "Quaker Aristocracy," was viewed as conservative. Here the Scotch-Irish Presbyterians, multiplying in the Western section, were to act as a spur for the state as Witherspoon for the Colonial Congress. They were credited with forcing through a state constitution that set a pace for democracy. As frontier fighters they made such a reputation that General Washington was quoted as saying that if he should lose every place else he would hold the mountains with the Scotch-Irish.

While the term "Scotch-Irish" may be defined variously, it is used throughout our early history as practically synonomous with Presbyterians of Scotch descent living in or emigrating from Northern Ireland. There had been a mi-

Scotch-Irish; Some Bethelites Directly from Scotland gration to Ireland from Scotland mainly in the early part of the Seventeenth century when James I. had set up the Ulster Plantation. Bethel's own records,

however, remind us that many of those who migrated to America in the latter part of the Eighteenth century were Scotch directly from Scotland. Again, Bethel's early membership records contain such entries as "born in Scotland, emigrated to Ireland and later to this country." An early writer speaks in general of the prominence of the Scotch in American affairs.

And the Scotch-Irish in particular brought with them to their new homeland an active grievance against the Mother country. Promises of advantageous terms in the use of land in Ulster had been broken. Later the manufacture of linen and woolen cloth had been hampered. Finally, in an attempt to establish the supremacy of the Anglican church, there was interference with the religious rights of the colonists. So they turned to America literally in swarms. Counting the immediate descendants of the immigrants, it is easy to understand the formidable contribution made by the Scotch-Irish to the Revolution. While they were scattered through a number of the colonies their most conspicuous service was on the Western frontier.

The most significant observation on this virile stock is that its voice and influence were said frequently to have been far in excess of its numbers. No matter what the breakdown of numerical statistics, the common verdict persists that "Western Pennsylvania was largely settled by the Scotch-Irish." Their educated leaders and their promotion of education along with their church activities were obviously among the explanations of their influence. But they were notable for their all-around adaptability to frontier life.

First in Eastern Pennsylvania as permanent settlers were the Swedes. Then, in the formative years, came the English Quakers, and, a little later, the Germans.

The Scotch-Irish came last and had to push into the interior. The 1790 census showed a considerable percentage of German and Welsh settlers in Western Pennsylvania as well as English, Scotch and Irish. As observed previously, the early membership rolls of Bethel require us to take stock of the Scotch immigrants who came directly from Scotland as well as of those of Scotch descent who came from Northern Ireland. Some authorities consider them together. In their review of the 1790 census figures for this area, the Bucks, in "Planting of Civilization in Western Pennsylvania," (University of Pittsburgh Press) give us this summary: "The Scotch and Scotch-Irish together comprised twenty-four percent of the population of the region, amounting to 31 per cent in Westmoreland county, twenty-nine in Allegheny, twenty-five in Washington, eighteen in Bedford and seventeen in Fayette. If to these groups are added the Ulstermen with Celtic names and the Irish of English origin, most of whom were probably Protestants and similar to the Scotch-Irish in characteristics, the total for the region amounts to thirty-two percent. For Westmoreland it is forty-three percent; for Allegheny, thirty-five; for Washington, thirty-one; and for Bedford and Favette, twenty-four. It would seem, then, that the largest element in the region was the English, followed closely by the Scotch and Protestant Irish combined, and at some distance by the German."

The best comment of all on those racial groups of this particular region is that they all proved fine Americans in the Revolutionary period.

It will be recalled that the earliest Western Pennsylvania settlers had seen so much fighting between the French and Indians against the English and then between the Indians and the English that this region was later called the West Point of the Revolution. Soon after peace between France and England had been proclaimed came Pontiac's war on the English. This was broken by forces under Colonel Bouquet in the two-day battle, August 5 and 6, 1763, at Bushy Run, Westmoreland county. History was to repeat itself after Americans had won their war of independence. The Western Indians renewed their attack on the advancing settlers, being crushed finally by an army under General Anthony Wayne on August 20, 1794, in the Battle of Fallen Timbers near the site now occupied by Maumee City, O. So it has to be remembered that the people here—on what was then the Western frontier—had problems of border warfare and raiding attacks by Indians to meet while contributing forces at the same time to the Continental Army. Home defense here was an acute problem, with the record of the times marked largely by atrocities, punitive expeditions and reprisals.

For the greater part of the Revolutionary struggle, Fort Pitt was the headquarters of the Continental forces west of the mountains and Pittsburgh was "the residence of the Continental Indian agent for the Middle department and

Fort Pitt as
Continental
Headquarters

the scene of numerous treaties or conferences with the Indians." "The fact that the frontiersmen were able to maintain and even to increase their settle-

ments in the Upper Ohio country during the war," say the Bucks in their book

on this region, "made possible the occupation of Kentucky and the operations of George Rogers Clark in the Illinois country and presumably contributed to the conviction of British statesmen at the end of the war that the western boundary of the new nation should be the Mississippi river rather than the Appalachian mountains."

The winter march of the Eighth Pennsylvania from this section of the state, starting January 6, 1777, to join Washington's forces in the East, made a story of extreme hardship and courage.

With the Indian now a voting American citizen, subject to the draft, and with a fine record of service in the uniform of the United States in World Wars I and II and now in Korea, a record that won many decorations, including two Congressional Medals of Honor; with his progress in agriculture and beef raising, his sharing in oil weath, his advancement in education and maintenance of churches—in view of this change in his status there has been corresponding modifications in reference to his savagery of the past. Moreover, the punitive actions of the whites also produced some records that few care to recall today. Besides, the chief indignation of the Declaration of Independence itself appeared to be not so much against the Indian as it was against the British ruler who was inciting the "merciless" savages against us.

Regardless of how much has been healed by time, however, the faithful historian still has to record that Fort Couch, only 500 yards west of Bethel church,

Fort Couch Was Not Built Simply for Scenery was not built simply for scenery. Nor can we blink a further detail in an imaginative description of the first meeting of Bethel in the home of a settler. "Ranged

round the room were the trusty rifles which the settlers carried for protection against the frequent and murderous assaults of their treacherous Indian foes."

That describes the condition in Western Pennsylvania throughout the Revolutionary period. There had to be "Cities of Refuge" like Fort Couch to which the people could hurry on warning of a coming Indian raid and prepare to meet any attack. It cannot be stressed too much that these home defenders and border militia made a vital contribution to the winning of the war in addition to the forces furnished to the Continental army. Many members of Bethel were in a patrol company led by Captain William Fife.

That was the setting in which Bethel was born and continued to grow steadily in its own field while carrying on its part at the same time in support of the nation, state and local community.

Scarcely had the Revolutionary War been ended when what has come to be known in history as "The Whiskey Insurrection" broke out in this region. Its

Presbyterian Ministers
Tower of Strength Against
Whiskey Insurrection

principal manifestation was in 1794. Elsewhere in this booklet it is discussed in some detail. Here we refer to it simply for the sake of the record in this

general historical sketch, and to emphasize the growing recognition given the great part performed by the Presbyterian ministers of Southwestern Pennsylvania

in upholding the cause of law and order. Their position was that, irrespective of how unpopular the excise tax, a revolt against the new Federal government was not the way to meet it. This was the stand taken by the clergy in general, but there were some exceptions. Secular as well as church historians now point out that every one of the Presbyterian ministers of the area did his utmost to check members of his flock who were infected by the revolt. The lone minister who went out to remonstrate face to face with a band of insurrectionists was none other than Bethel's own venerable pastor of the day, the Rev. John Clark. The influence of such ministers in helping to restore order appears to have been greater than was realized at the time.

Here again we use Bethel as a landmark of history, looking both backward and forward. The first recorded Protestant service (which also happened to be

First Recorded Protestant Service In This Region Presbyterian) in this region was conducted just a little less than eighteen years before Bethel was founded. The Catholics naturally lay claim to having been

the earliest religious faith to make its appearance in what is now Allegheny county, a reminder of the French occupation. With the French military forces from Canada came priests as chaplains to Fort Duquesne. They had a chapel at the fort. A plaque on Old St. Mary's at the Point "commemorates the first holy mass at Fort Duquesne, celebrated April 16, 1754, by the Rev. Denys Baron, chaplain of the French forces in occupancy. St. Mary's derives from that chapel, which was dedicated under the title of 'The Assumption of the Blessed Virgin of the Beautiful River.'"

Only a little more than three and a half years later came a Presbyterian chaplain, the Rev. Charles Beatty, with the victorious English forces under General Forbes. He was attached to Colonel William Clapham's regiment of Pennsylvania troops. On evacuating Fort Duquesne on November 24, 1758, the French had set fire to it. General Forbes and his army camped in sight of the smouldering ruins the next day. With the objective of the long campaign attained, November 26 was observed as a day of thanksgiving, the sermon preached by the Rev. Mr. Beatty. Fort Duquesne became Fort Pitt and the little town at the Forks of the Ohio also was to get a name. On November 27, 1758, General Forbes wrote a letter to Prime Minister William Pitt dated at "Pittsbourgh."

Meanwhile Presbyterianism was moving at an increasing rate among the colonists in the Middle Atlantic area between New York and Virginia. There is record of a Presbyterian church in Southhold, Long Island, as early as 1640, and the oldest of the denomination continuing to the present is Christ church at Hempstead, L. I. It celebrated its three hundredth anniversary in 1944. The First Presbyterian church of Philadelphia (now the First-Second) is the oldest of the denomination in Pennsylvania. It was founded in 1698. By 1680 the Scotch-Irish Presbyterians in Maryland were appealing to the Presbytery of Laggan, Ireland, for a minister. The Rev. Francis Makemie was sent in response, arriving in 1683. He was the leader of Presbyterianism in America for the next 30 years.

Through his efforts the first Presbytery of the country was organized in Philadelphia in 1706. By 1716 the colonies had four Presbyteries and by 1729 a General Synod. The first General Assembly of the Presbyterian church in America did not come until in 1789, the year in which the Federal Constitution of the United States went into effect. Thus Bethel is older than the Federal Constitution and the Presbyterian General Assembly in this country.

In 1763 the Synod of New York and Philadelphia decided that some missionary work should be done in this region—the Western frontier. It is recorded that in 1766 the Rev. Charles Beatty and the Rev. George Duffield preached at a number of points in Southwestern Pennsylvania, including Fort Pitt. Later they did some work among the Indians further West. Two young New England Congregationalist ministers, David McClure and Levi Frisbie, came West in 1772 to do missionary work among the Indians, but decided that they could accomplish more by preaching to the white settlers. Under authorization by the Presbytery of Donegal, they ministered to a number of congregations from Ligonier to Pittsburgh until June, 1773. They felt that they had planted the seed of some future churches.

Now begins the historic period when Presbyterian ministers trained in the East came to this region to settle permanently. One of the earliest was that re-

Coming of the Great
Apostle to the West—
The Rev. John McMillan markable man, the Rev. John McMillan, who was to gain fame as an educator and organizer as well as preacher. Born at Fagg's Manor, Chester county, Pa.,

November 11, 1752, of Scotch-Irish parents who had come to this country from the north of Ireland only ten years before, he attended grammar school in his native town and later studied at Pequea Academy in Lancaster county. He entered Princeton College at 19 and was graduated at 20. He then entered the School of Theology at Pequea under Dr. Robert Smith and was licensed to preach at 22. After preaching for a time in the Eastern part of the state, he started the missionary tours that were eventually to give him the title of "Apostle to the West." Although a giant of a man, more than six feet tall and weighing over 200 pounds, he still was a boy in years when his ministry began. He was only 23 when he set out by horseback over the Virginia and Southern Pennsylvania mountain trails, preaching at the various settlements. He knew what it was to sleep on the ground in the wilderness and to run the perils of wild beasts and hostile Indians.

One of the first sermons of the missionary in Western Pennsylvania was delivered in the home of a settler, John McDowell, on Chartiers Creek, near the present site of Canonsburg, on the fourth Sabbath of August, 1775. That was the beginning of the famed Hill or Chartiers church. Later the touring young minister would accept a call to that church and serve it as pastor for more than fifty years. After spending more than a month traveling about and preaching in this region, including a service conducted at Fort Pitt, young McMillan returned East via Ligonier, Bedford, Sidling Hill and Tuscarora Mountain, preaching at

many places on the way. His second missionary journey had the added hazards of winter. It began January 1, 1776, and was over pretty much the same route as previously described. On this occasion, however, the "Apostle to the West" spent more of his time preaching in Washington county. By now the Chartiers and Pigeon Creek churches had persuaded him to become their pastor. Accordingly he was dismissed by the Presbytery of New Castle to that of Donegal. Also he was now ready—at 24—for ordination and this ceremony was performed at Chambersburg on June 19, 1776. On August 6 that year he married Catherine Brown at Brandywine, Pa., but, with the Revolution developing, the times were so "troublesome" that he did not bring his bride West until in November, 1778.

Soon after his marriage, McMillan, according to his journal, set off again on his "journey to the backwoods," once more preaching at the settlements on the way. In the latter part of October, 1776, he was again on duty in this region. Now we come to an entry of extraordinary importance to us in the famous McMillan journal for November 5, 1776:

"Tuesday, preached at Peter's Creek, baptized 5 children, Nov. 5th." That was the beginning of Bethel.

That first recorded service of our church—November 5, 1776, was conducted by McMillan in the log cabin home of Oliver Miller at the headwaters of Peter's Creek—on a site in what is now South Park. It is a reminder of the way

Bethel's Birthplace In Historic Setting In South Park churches usually began in that pioneer day, with services in private homes. Eventually log cabin meeting places would be constructed. Later, in the case of the

Miller home, a house built of stone replaced the log structure in which the first service of Bethel was held. This building is preserved by Allegheny county as a museum for antiques from family households and is popularly and officially called the "Old Stone Manse."

If an ancient Greek were writing this article, he undoubtedly would say that Bethel is a favorite of Clio, the Muse of History. Certainly the Muse herself could scarcely have picked a setting more likely to preserve the name of an institution. In our own proud humility we merely note that it apparently was not enough that the site of the birthplace of our historic church should in time be included in one of Allegheny county's great recreation spots, South Park. It is close to the main entrance, from State Highway 88 or Library Road; it is on the park's principal thoroughfare—Catfish Run Road or Corrigan Drive—a four-lane roadway running through the center of the grounds. The place of Bethel's beginning is specifically on Manse Drive, entered from the Joyce Kilmer Memorial Circle. Only about 200 feet from the Circle, the Manse is part of Allegheny county's own great historical and memorial group of monuments.

In addition to this distinguished setting, the beginning of no institution could be more authentically recorded than that of Bethel. Allegheny County

through its Commissioners has erected in one of the rooms of the "Old Stone Manse" a bronze tablet which includes in its inscription:

THE BETHEL PRESBYTERIAN CHURCH

Founded on This Site by Rev. John McMillan, D.D., November 5th, 1776.

Now a borough of 11,000 takes the name of Bethel!

The pioneer religious body that was formally organized on that date has

Church Multiplies
Itself More Than
A Dozen Times

Since multiplied itself more than sixteen times in churches and missions. At first the congregation was known simply as the Peter's Creek Presbyterian

church from its location on the headwaters of that stream. So far-flung was the parish that almost immediately it was divided into West Peter's Creek (Bethel) and East Peter's Creek (Lebanon.) Both, however, were served by one pastor until in 1820. By the latter part of 1785 or early in 1786 West Peter's Creek had come to be known as Bethel and East Peter's Creek as Lebanon. Both became Mother Churches. While Bethel, after the launching of five other churches from it, is today growing as never before, Lebanon also is again showing renewed activity. It has a modest building expansion program under way. It has a great tradition, with a number of churches sprung from it, and Bethel was proud to have its sister congregation join with it on July 1 last in the celebration of their joint Founder's Day at the Old Stone Manse.

The five churches that branched out from Bethel are Bethany of Bridgeville, Center in Washington county, Mt. Pisgah in Greentree borough, Concord in the Twenty-ninth ward (formerly Carrick) of Pittsburgh and Hamilton in Whitehall borough. Bethel also is the grandparent of three other churches, the First Presbyterian church of Carnegie and the First Presbyterian church of Crafton, daughters of Mt. Pisgah, and Brentwood, daughter of Concord. Meanwhile it has sponsored two missions, Beadling and Coverdale.

Lebanon is credited with contributions in the starting of the Clairton, Wilson, Lincoln Place, Amity (in Dravosburg), Homestead and Duquesne Presbyterian congregations.

Although the Rev. Mr. McMillan was to preach rather frequently at Bethel in its earliest years, he never was its pastor. In view of the scarcity of ministers in that day they generously distributed their services as widely as possible. At the time he conducted services at intervals at Bethel and other churches, McMillian was the pastor of the Hill and Pigeon Creek congregations.

Six other Christian bodies besides Presbyterians had done mission work in the Upper Ohio Valley before 1776—Catholic, Moravian, Lutheran, Baptist, Episcopal and German Evangelical. What gave the Presbyterians such a strong hold on Southwestern Pennsylvania was not only that the Scotch-Irish came here in what were regarded as large numbers at the time, but that, with a single exception noted later, ministers of the denomination were the first to settle permanently in the area. Catholic activities here had been halted for upwards of fifty years by the withdrawal of the French from Fort Duquesne. It was not until 1808 that the members of that faith had a resident pastor in the developing town of Pittsburgh. Meanwhile a Baptist who had gone into the region of the present city of Uniontown, Fayette county, as a farmer was subsequently ordained to preach to a congregation of six members. He was Isaac Sutton and the religious activities of his group of settlers led to the formation in 1770 by the Rev. Henry Crosby of what is described as the first church of any denomination in Western Pennsylvania that was destined to have a continuous existence to the present. And it was called Great Bethel. Sutton was licensed as its preacher. This church changed from its original site in 1879.

Otherwise the first permanent preachers in this section were Presbyterians.

The first from the East were James Power, who made a missionary tour among the settlers in 1774, locating later with his family in Fayette county; James Finley,

who, after some missionary service, became the first pastor of the Round Hill (in what is now Allegheny county) and the Rehoboth (Westmoreland) congregations; John McMillan, of whose work we already know; Thaddeus Dod, preaching to settlers along Upper and Lower Ten Mile Creek in what is now Washington county, and Joseph Smith, serving congregations of Upper Buffalo and Cross Creek in the western part of the present Washington county. Forming the first Presbytery of the region, McMillan, Power, Dod and Smith became known as "The Four Horsemen of Old Redstone." With their church work they also were active in the cause of education looking to the preparation of young men to carry the Gospel further West. In the Rev. Vance Yarnelle's historical sermon on Bethel some interesting and significant details are given of the predominance of Presbyterians in the settling of Western Pennsylvania.

We are cautioned to note that while the earliest Presbyterian ministers to cross the Alleghenies from the East did considerable missionary touring, their service was largely as preachers and teachers among members of their faith who had preceded them as settlers. It was a pattern with the Scotch-Irish to form a congregation as soon as they could and call for a minister; also, as stated repeatedly, they wanted their children taught to read the Bible. Some of McMillan's relatives had preceded him here. Another minister found one of his elders back East among the Western Pennsylvania settlers. In Bethel's basic history it is stated that the group which met the "Apostle to the West" in the log cabin home of Oliver Miller on November 5, 1776, may have congregated for worship earlier. A number of families would meet for religious services and by vote or common consent recognize certain men as leaders, agreeing to work together until a minister appeared. One of Bethel's first elders, James Dinsmore, was such a leader.

In any event, at that meeting from which Bethel dates its beginning there were five children to baptize. And from that date to this—without a single break in the entire 175 years—Bethel's service to the community has been contiuous. The Oliver Miller home appears to have been the principal meeting place of Bethel for more than two years. The first meeting house of the congregation, an oblong log structure with a puncheon floor, was erected in 1779 or 1780 on a site purchased a short distance west of what is now South Park. Here the church has been located throughout its long period, with four different buildings constructed to meet the needs and growth of the congregation.

To get a full understanding of the early period of which we are writing it is of the utmost importance to fix in mind the educational activities of the churches along with their religious services. There was no free public school system in that day. Although William Penn gave his colony an impetus toward public education that was considered far ahead of the times, Pennsylvania was not to see public schools on anything like the lines we know until 126 years after the death of Penn. In the long interval dependence continued to be mainly on the churches and private instruction. The first public school act in this state was put through in 1824. So far was public sentiment from being ready for it, however, that it was repealed in 1826 without having been put into effect. Governor George Wolf got powerfully behind the measure in 1834 and it was again adopted. In 1835 another attempt was made to repeal it. The Senate, in fact, approved the repealer. It was then that Thad Stevens, in the House, made one of those rare speeches that are credited with turning a tide. The House was persuaded to stand by free schools and the Senate got back in line.

Speaking of the part of the early Presbyterians for education in this region, the Bucks, in "The Planting of Civilization in Western Pennsylvania," record: "In Washington county, three Presbyterian ministers, John McMillan at Chartiers, Thaddeus Dod at Ten Mile, and Joseph Smith at Buffalo established between 1780 and 1790 schools that were chiefly elementary, though with occasional instruction in the classics and mathematics."

Along with his founding or helping to start some fourteen churches, John McMillan is credited with having opened "the first college school of the West"

McMillan's First College School of the West and later with having helped to launch the first college west of the Alleghenies. In 1780 came the "log cabin school" near the McMillan home. Around 1791

the Canonsburg Academy was founded and McMillan's students were transferred to it from the "log cabin school." In 1802 the Canonsburg Academy became Jefferson College, four years before Washington Academy reached that stage. McMillan was on the board of trustees of Jefferson, but resigned that seat to become the college's doctor of divinity. Jefferson was now called the first college of the West. Meanwhile McMillan had led in the founding of Washington Academy. When Washington and Jefferson were finally united, 1865, the combined institution was referred to widely as a McMillan school. McMillan also helped

to start the Western Theological Seminary and was likewise one of the incorporators of the Pittsburgh Academy that was to develop into the University of Pittsburgh. Through Jefferson College his name also is associated with the great Jefferson Medical College of Philadelphia. There had been opposition to the proposal of a second medical college in the Quaker City, the seat of the nation's first institution of that character. The promoters of the new project, we read, showed "resourcefulness." To secure a charter and the right to grant medical degrees they (in 1825) established the new school in Philadelphia as "the Medical Department of the long established Jefferson College of Canosburg, Pennsylvania." In 1838 an independent charter was granted by the state establishing The Jefferson Medical College of Philadelphia with broad university powers.

It has been estimated that through Dr. McMillan's frontier theological school about 100 men were sent into full time Christian service, with their voices heard in various parts of this country and also as missionaries in some foreign lands. The importance of that contribution to the western expansion of the nation as well as to the cause of the Presbyterian denomination could scarcely be overestimated. This region, with three theological seminaries of the Presbyterian family in Pittsburgh, has over a long period been furnishing a supply of young ministers to carry the Gospel forward as did the missionaries sent here from the East so long ago.

An interesting summary on regional history is contained in the numerous conflicts over the territory in which this church is located. Although Bethel has

Bethel in Virginia As Its History Opens; Local "Sovereignties" always been American, coming into existence soon after the Declaration of Independence, its role as a landmark of history covered an interesting variety of

state and local "sovereignty." Only a few years before the founding of the church, two European powers had contended for possession of the area. For a time it was under French occupation. Then, with English supremacy achieved and just as Bethel was about to get under way, Virginia disputed control of the region with Pennsylvania. For some time Bethel was in Yohogania county, Virginia. In 1773 Pennsylvania organized Westmoreland county, covering largely the same territory in this region that Virginia claimed, and enough more to be divided later into several additional counties for this part of the state. It included Pittsburgh, but its county seat was at Hannastown, near the present Greensburg. Bethel was now in Westmoreland county.

Just when it looked as if there might be a serious clash between Virginia and Pennsylvania, they found a transcendent common interest in the war for independence of the colonies. Afterward their differences over this territory were settled peaceably. Yohogania, Virginia, became the "lost county," but Bethel continued right on as if it had never missed it.

After living in Virginia for a time and then in Westmoreland county, Pennsylvania—but always at the same location—Bethel was now to find itself in Washington county, which was formed from Westmoreland in 1781. It was from this

part of Washington county that Bethel was to get its characteristic name for the times, "Peter's Creek."

Again was the name of Bethel's home territory to change—now from Washington county to Allegheny. The latter was formed in 1788 from parts of Westmoreland and Washington counties. Bethel was included in Upper St. Clair township. Next it was located in Snowden township, formed from Upper St. Clair and Jefferson townships. Bethel township came into existence in 1886, formed from a part of Snowden. Bethel Borough succeeded Bethel township in 1949.

Celebration of the 175th anniversary of the church naturally draws attention to the fact that the burial ground of the congregation, with the various dates on the inscriptions of the tombs, is equally historical. Bethel Cemetery, as has previously been observed, contains the graves of soldiers of all our wars, with the possible exception of the Mexican. It also is the resting place of all the departed pastors of the church and their wives. Its records are intertwined with those of the whole region, going back to the period when this locality was claimed by

Bethel Cemetery As a Community Burial Ground Virginia. The cemetery has been expanded to an area of about fifteen acres. It is not the exclusive burial ground of a single congregation. Its records show

that it serves a wide public.

While the history of Bethel Cemetery is identified with that of Bethel church from the beginning, and while the administration of the burial ground is now and always has been in the hands of members of Bethel, the two institutions have been under separate charters since March 11, 1907. Some years earlier the congregation had decided that all funds of the burial ground should be used exclusively for the cemetery.

When Bethel Cemetery was started is not known exactly. The site first selected by the congregation for its meeting place was some distance east of the present location. Before the building was started, however, the present site was decided on as more central to the families to be served. Until the log church was erected, in 1779 or 1780, services were conducted in the homes of members. Meanwhile several interments were made in the first lot that had been selected for the church. It is assumed naturally that Bethel cemetery was started in its present location adjacent to the church as soon as there was need after completion of the first meeting place.

The review of the past shows that Bethel has never faltered in meeting the demands of growth and larger opportunities for service. As emphasized by the Rev. Mr. Yarnelle in the historical sermon that started the year-through celebration of our 175th anniversary, Bethel has an on-going tradition of spiritual and educational service that has presented a challenge to each generation. Although five other congregations have branched out from this church, Bethel's growth has continued at intervals to require larger and larger building facilities. The first meeting place, a structure of logs erected in 1779 or 1780, was replaced in 1826

by "a large oblong brick building." Through the efforts of Dr. George Marshall, our third pastor, Bethel Academy was instituted in 1835, with its first building a one-story brick structure placed near the church. This building was disposed of at the time the third church was erected in 1854. A second Academy building, a two-story brick, came in 1856. For Bethel's third church, brick were burned on the property; also some brick from the former building were used. The third church was supposed to seat from 500 to 550 persons. In 1888 a belfry was added and the bell from the Bethel Academy, which was last used for school purposes in 1880, was hung in it.

While various changes and repairs were made in the congregation's third church, the need for a new building brought our fourth and present edifice toward the close of the 40-year pastorate of Dr. C. W. Wycoff, our fourth minister.

Our Fourth Church; Education Building To Be Attached It was dedicated in May, 1910. The beauty of this cream-colored vitrified brick structure of stately lines is generally acclaimed; near the crown of the hill, it

is a landmark that may be seen from many directions. Literally loved by the people of Bethel, it is assured of standing while other plans are carried out to expand the church plant. Recently the entire first floor of the church was remodeled and the sanctuary is to be renovated to provide for a deep chancel and greater seating capacity.

The main project this time to accommodate Bethel's growth calls for an education building to be attached to the present church structure. When the third church was built brick from the second were used in it and when the fourth or present building was erected brick from both the second and third were used in its inner course. Moreover the old Bethel Academy bell that had been placed in the tower of the third church was in turn hung in the tower of the fourth—and is still in use.

Thinking specifically of the bricks from the two older churches that were used with new bricks in the construction of the fourth, Mr. William C. Degelman, the author of Bethel's basic history, commented in 1936 that "it is entirely possible that our beautiful church is a three-in-one memorial to that brave and godly band that first met in Oliver Miller's log cabin and to their successors who have kept the light burning on this hill for one hundred and sixty (now 175) years." It is a fine idea. Including the old Academy bell as a symbol of Bethel's tradition for educational as well as religious service we may expand that memorial thought to four-in-one and include not only those who have kept the light shining on Bethel Hill but all the great pioneers who carried Knowledge and the Gospel further into the West.

Only Six Ministers In 175 Years; Bethel's Tradition of Education Came Naturally With Its Preaching

Our Ministerial Roll of Honor

Founder			
John McMillan	November 5, 1776		
Pastors			
John Clark	1783-1794		
William Woods			
George Marshall			
Cornelius W. Wycoff	1873-1913		
Murray C. Reiter	1914-1946		
Vance Yarnelle	1947-		

MISS ANNIE M. POELLOT, who joined in the preparation of this Article, has a long record of teaching in both the Public and the Church Schools. A member of Bethel's present Committee on History, she served in a similar capacity when the Basic History of the Church was published in 1936. She graduated from the Slippery Rock Normal School in 1889. Her Public School teaching was confined to Upper St. Clair township, Castle Shannon and Bethel township. In the Bethel Church School her teaching has been varied, including classes of juveniles as well as adults. For years she taught a group of boys. In the Church's Recognition Day for Women, May 6, 1951, Miss Poellot was cited as the teacher of the Wycoff Bible Class for 29 years.—(Ed.)

BY ANNIE M. POELLOT AND WILLIAM T. MARTIN



HE PIONEERS of Southwestern Pennsylvania came here to establish homes. Mainly Scotch-Irish, they had found that the Quaker and German immigrants who preceded them in Eastern Pennsylvania had, in the words of James Bryce, "fulfilled the dictum that the meek shall inherit the earth, because they took up and retained all the best lands." Our forebears had to be content with the mountains and the

Indians, "and they braced themselves to deal with them both." Bethel grew up in a rural community.

There had been practically a rush of Scotch-Irish to this district in 1770-75. It was inevitable that a people of such virile Presbyterian stock, with its background of religious training, would be concerned from the outset with provision for the worship of God. Meanwhile the children were taught in the homes to

Scotch-Irish Background of Religious Training read, particularly the Bible. Not for half a century would Pennsylvania have a free public school system. Obviously an especially pressing need of our frontier

days was provision for the training of young men for the ministry. Steps were taken promptly to meet that need.

Naturally Bethel was only one of the pioneer communities to be benefited as "log cabin classical schools" expanded into academies and then into colleges. Young men were prepared to enter other professions as well as the ministry. But Bethel was directly connected with the most outstanding and most influential of the pioneer Presbyterian ministers and educators in Western Pennsylvania. We are now familiar with the fact that the Rev. John McMillan, founder of Bethel and a number of other churches, also was the founder of schools. Jefferson College, years afterward to be united with Washington as Washington and Jefferson, was a development from McMillan's Latin school at Canonsburg. In letters more than two feet high, the name of McMillan is on Pennsylvania's Educational Roll of Honor on the frieze of the State Education Building in Harrisburg.

In its first pastorate Bethel started contributing men to full time Christian service and it has kept this up under every ministry since, the total of this honor roll now being fifteen. At one time there was a Bethel Academy. Now a Community Kindergarten is conducted in the church. With increasing attention given to the Church School and to youth activities in general, Bethel now has plans under way for the construction of an Education Building.

So Bethel's tradition of education developed naturally along with its preaching. Through the record of every pastorate of the church runs the story of concern for the mind as well as the soul. Bethel's position today as a community center attests its integration with the life around it.

With its formal beginning dated November 5, 1776, when the Rev. Mr. Mc-Millan conducted a service in the log cabin home of Oliver Miller in what is now South Park, Bethel (originally known as Peter's Creek and eventually to be identified as West Peter's Creek) was obliged to wait several years for a permanent pastor and then to share him with East Peter's Creek (Lebanon). As noted, ministers were so scarce that double charges were the rule. At the time he founded Bethel, Mr. McMillan was the pastor of the Chartiers and the Pigeon Creek churches. Generously he found time to preach at intervals at Bethel, but never was the pastor of this congregation. At first the services continued to be held in the homes of parishioners, but by 1779 or 1780 Bethel had erected a log

cabin meeting house near its present church site. On October 27, 1779, the congregation issued a call to the Rev. Joseph Smith, but he had already accepted one to the pastorate of the Upper Buffalo and Cross Creek churches.

In 1781 the Rev. John Clark came to Western Pennsylvania after having held pastorates in New Jersey, Maryland and the Eastern part of this state. Soon after his arrival, the Rev. Mr. Clark began preaching to our Peter's Creek congregations, Bethel and Lebanon, and in 1783 became their pastor.

Now begins one of the most remarkable records of pastorates in the history of the Presbyterian or any other denomination of this country. In its 175 years Bethel has had only six ministers. The only comparable record we have noted

Its Long Pastorates
Put Bethel Practically
In Class by Itself

is reported from a burgh in Scotland. Even here, this region, in the individual record of Dr. McMillan in connection with the Chartiers or Hill church, may

have a mark surpassing that of any of our Scotch ministerial friends under consideration.

With the exception of our first minister, the Rev. Mr. Clark, who was 64 when he began preaching here and retired after eleven years—and with the further exception that our present ministry, that of the Rev. Vance Yarnelle, began only in 1947, Bethel is noted for the length of its pastorates, ranging from 32 to 40 years. Four of our ministers, the second, third, fourth and fifth, covered a time span of more than 150 years and served for an aggregate of more than 145 years.

In reference to this record the December, 1946, Bulletin of the Presbyterian Historical Society of the Upper Ohio Valley remarked: "If there is any church in the Ohio Valley, or in the country, that can surpass this record of a succession of long pastorates, let its representatives rise up and speak." There was no response.

In 1930, Dr. Murray C. Reiter, our fifth minister, noticed an article about the long pastorates of a church in Keith, Bannfshire, Scotland, and wrote to the minister there. The reply reported five ministers in a period of 248 years, or an average of a little more than 49 years to the pastorate. The range of service was from around 44 years to more than 54. Dr. John McMillan, the founder of Bethel, was recorded as starting the Chartiers or Hill church on August 27, 1775, with a service at the home of a pioneer. Not long afterward he accepted a call to the pastorate of that church and Pigeon Creek. He gave up the Pigeon Creek charge in 1800, but continued as the pastor of the Chartiers or Hill church until in 1830. On the memorial to him in the cemetery of the church he is said to have labored for the congregation for "more than half a century." Other records date his service from the founding of the church in 1775 to his retirement in 1830, or 55 years. Succeeding pastorates of that church have been comparatively short.

What makes the record of Bethel stand out is the number of long pastorates in succession.

The logical expectation is that the number of Bethel's ministers will still be standing at six at our two hundredth anniversary. Our sixth minister, the Rev. Mr. Yarnelle, would in 1976 be only 63—a year younger than the Rev. Mr. Clark when he started the first pastorate at Bethel.

Another outstanding feature of the record of this church is that none of its pastors ever left it "to become the settled shepherd of another flock."

All the departed pastors and their wives rest in Bethel cemetery.

Who can realize the extent of Bethel's varied service in a period approaching two centuries? In descriptions of the first parish of the church we frequently find the term "far-flung." It was that surely, extending from Fort Pitt on the

Parish Far-Flung In Influence as Well As In Physical Area north into the present Washington county on the south; from the Monongahela river on the east to Chartiers creek on the west. As a reminder of the

wilderness or unsettled state of the region, there was no town from which the church could take a name for identification of its location. The pioneer churches usually bore the names of creeks or other streams—Chartiers Creek, Pigeon Creek, King's Creek, Long Run, Cross Creek, Poke Run, Dunlap Creek, etc., ctc. Bethel was one of the churches that took their identification name from the Peter's Creek water shed. Its first recorded service was "on the headwaters of Peter's Creek." We can, of course, see that particular headwater stream any time we visit the Old Stone Manse in South Park. It is none other than Catfish Run, from which the main four-lane roadway of the park takes its name. A tiny stream, it runs past the Stone Manse, between the latter and the Joyce Kilmer Circle. Since we are unable to find that any worthwhile fish, much less a catfish of any size, ever was taken from that run we are forced to the suspicion that its name derived from a Delaware Indian Chief, Tangoocqua, or Cat Fish, and that it identified one of his hunting grounds rather than the fulfillment of an angler's dream. It is recorded that this chief had a hunting and fishing camp where the city of Washington, Pa., now stands, the same being known as Catfish Camp.

It is well at this point to reflect upon our church at the time it was organized as the Peter's Creek Presbyterian congregation to serve such a large area of sparsely settled country. Naturally it would grow as the population increased, Here, however, there is call for the use of imagination, considering the far-flung influence of that little church that started in a log cabin home as well as the great physical area of its parish. We now recognize that it multiplied itself more than a dozen times, its offspring supplying every part of that original far-flung parish with Presbyterian churches. As detailed elsewhere, the Peter's Creek church was soon to be divided into West Peter's Creek (Bethel) and East Peter's Creek (Lebanon). Bethel and Lebanon were to become Mother Churches, and one of bethel's offspring Mt. Pisgah, has two daughters, Carnegie and Crafton, and another, Concord, has one daughter, Brentwood. Three grand daughters for Bethel!

How far beyond their original parish the influence of Bethel and the other

McMillan churches with which it is grouped historically has spread no one can tell. Bethel has been described as "one of the citadels of frontier Calvinism." Certainly all these pioneer churches contributed powerfully to the impetus that was to push the frontier further and further to the West. Bethel's contribution in the fifteen men it has sent into full time Christian service, some in foreign lands, also is beyond estimate.

Bethel, in addition to its record as a Mother church, also is recognized as a "feeder church." With the natural coming and going of people, one church may annually dismiss some of its members to other congregations and receive "by

Bethel Also Has Record as a "Feeder Church" letter" others in return. It is then a matter of figuring up the net gain or net loss by such transfers. Meanwhile there may be gains by revivals or population

growth of the community. Inevitably live churches in live communities also may be known as "feeder churches" in contributing of their growing membership to other bodies. Of course, there may be a reverse angle to this, as when churches of an old district lose to new; some city congregations complain of losses to expanding suburbs.

Bethel has been fortunate in always living in an area of growing population. Over the years its membership has continued to grow while other churches have branched out from it or drawn from it. Definitely Bethel has a record as a "Feeder Church" as well as a Mother Church. In 1944 it took 87 names off its roll when it turned the Beadling Mission over to the Mt. Lebanon Presbyterian church. Not long afterward it dismissed an aggregate of around 40 members to the new Westminster Presbyterian church.

But, with a building expansion southward from Pittsburgh plus its own vigorous leadership, Bethel has practically doubled its membership in the past three or four years, to a total in the neighborhood of 1,200. Necessity is forcing it to plan for an expansion of its building facilities.

It would be impossible to estimate with any degree of accuracy how many lives have been touched by Bethel in its long existence, its service to six generations. Men and women have gone out from it to many parts of this country, of the world. Some of them, as noted, were trained for full-time Christian service

Varied Service Given to Six Generations and held mission posts in foreign lands. From its beginning, Bethel has been a steady contributor to foreign and domestic missions.

For all of its close historical connection with other pioneer churches of the denomination, Bethel stood alone for 40 years as the center of Presbyterian religious life in Allegheny county south of Pittsburgh. As it has seen its first log church replaced three times by larger and larger edifices, it has witnessed the growth of the United States from a loosely constructed group of colonies into the leading Nation of the world. It has seen the little settlement around Fort Pitt grow into a world-renowned industrial city. It has served its six generations through a Revolution, a great Civil War and two World Wars, to say nothing of

several lesser struggles. It has helped to sustain their spirit through devastating financial panics and depressions. Whether preaching the Gospel to save sinners, performing marriages, last rites, baptizing children, spreading education, giving counsel, comforting the sick, ministering to the needy, helping to uphold the government in war and striving for peace, Bethel has ever lived "close to the beating heart of the world."

It cannot be stressed too much that while this church has ever been interested in the advancement of education, it is first of all a preaching church. Its teaching has been directed always toward Christian education, toward Christian living. Justly famed as was Dr. John McMillan as an educator, it was estimated at his death at 81 that he had preached more than 6,000 sermons. As observed, he had held the pastorate of the Chartiers church for more than half a century and in his earlier days had organized or helped to organize some fourteen other churches. Tributes have been paid to all of Bethel's ministers for their readiness to cooperate in community religious services as well as for their devotion to their own pastorates.

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Bethel's service, both as a religious institution and as a community center, naturally has been broad and varied from the beginning. While upholding the

First Pastorate—
Elderly Minister Tackles
The Whiskey Rebels

basic principles of Christianity, it has had to meet changing conditions with the growth of the community and the nation. At every stage it has met the test

of good citizenship. This was emphasized strikingly in our very first pastorate.

The only exception to Bethel's long pastorate was the first, that of the Rev. John Clark. Mr. Clark was elderly, 64, when he became minister here in 1783. He probably had supplied the pulpits of Bethel and Lebanon for a considerable time before. He retired in 1794, after serving for eleven years. In the basic history of the church his work is discussed with some detail. Practically at the outset of his pastorate the beginning of our first Ladies Aid Society was noted. In 1785 the women of Bethel along with those of five other churches joined in furnishing clothing for young men studying for the ministry. Bethel also helped to support missionary activities in "outlying settlements" and among the Indians. In 1787 there was a religious revival among the few churches of the region, with the specific comment that "the Lord poured out His Spirit" on Bethel and Lebanon under the ministry of the Rev. John Clark. Special mention is made of the singing of Dido and Dave, colored employes of the Clark household. It was said that Dido's "sweet and melodious voice" could be heard above the combined voices of the congregation while Dave's bass alone was sufficient for the whole assemblage.

The Rev. Mr. Clark was one of the original trustees of Washington Academy. He was responsible for the first entry of our Christian Service Honor Roll, the Rev. William Jones. He and Mrs. Clark had taken William, a Welsh orphan

boy, into their home when he was an infant, his father having been killed in the Revolutionary war and his mother dying soon afterward. Under a bequest in the will of Pastor Clark, William was put through Jefferson College and eventually entered the ministry after serving for a time as an elder at Bethel.

If for no other reason, however, one performance near the close of the labors of the venerable Pastor Clark would be enough to assure him a place in history. It was an incident in the Whiskey Insurrection of this region in 1794.

A band of those in the revolt marched past Bethel church and paused at Fort Couch nearby on their way to the home of Inspector Neville at Bower Hill, where blood was shed and one of the attackers fatally wounded. The elderly Pastor Clark of Bethel hailed the insurrectionists near the church and tried to dissuade them from their purpose. While he pleaded in vain, he was treated with respect, and emphasized the record that in that threatening period every Presbyterian minister in the area was on the side of law and order. We read that "Mr. Clark's efforts were later brought favorably to the attention of President Washington when the trouble was being settled."



Although the Rev. Mr. Clark resigned at the age of 76, he continued at intervals to preach for Bethel until his successor, the Rev. William Woods, our second pastor, began his work. Mr. Woods, a native of Lancaster county, had been

Second Pastorate—
Four Congregations
Branch from Bethel

licensed to preach in 1794 by the Presbytery of New Castle. Coming West, he supplied the pulpit of Bethel el for some time following the resignation of Mr.

Clark. He accepted a call to Bethel and Lebanon on April 18, 1797, and was ordained and installed June 28, in the 26th year of his age. The aged Mr. Clark saw his successor established, but on that very day his last illness began. He died about two weeks later. Thus among the first duties of Mr. Woods was that of conducting the funeral service of his predecessor.

Early in our second pastorate Bethel shared in the Great Revival that spread over the newer Western settlements around the opening of the Nineteenth century. One of the characteristics of the movement was described as the "falling work" or the "falling exercise." Some of those at the meetings, convinced of their sin and misery, would fall suddenly; others would sink to the floor, while still others, not exercised by any bodily affections, would sit silently weeping. While the meetings in Western Pennsylvania were said not to have exhibited the extremes of those in Kentucky, the leaders showed concern for keeping the demonstrations under control. In some sections the gatherings took the form of camp-meetings, with people coming great distances, carrying food and bedding in their wagons. Whole days and nights were spent in preaching and prayer. The Rev. Mr. Woods was credited with meeting the condition admirably, Bethel's membership increasing substantially.



REV. WILLIAM WOODS Bethel's Second Pastor

It was in the pastorate of Mr. Woods that the first scholarship of the Westtern Theological Seminary was established by a member of Bethel, Thomas Patterson, with a contribution of \$2,000. Two names also were added to Bethel's Christian Service Honor Roll in our second pastorate—the Rev. James Rowland and the Rev. Samuel Wilson. Three of the descendants of the Rev. Mr. Woods also are on that honor roll—the Rev. John E. Woods, a grandson; the Rev. Kiddoo P. Simmons, a great-grandson, and the Rev. Harry E. Woods, a great-great-grandson. Mrs. Elizabeth Means, a daughter of our second pastor, on her death in 1879, left a total of more than \$25,000 to church purposes and mission services of the Presbyterian denomination.

Bethel never showed its vitality more than in the pastorate of the Rev. Mr. Woods. A superficial glance at the summary of his ministry at the close, noting that the membership had appeared to "dwindle," might draw the conclusion that Bethel itself was weakening. Consideration of the complete record, however, shows exactly the opposite. It was in Mr. Woods' pastorate that four congregations launched out from Bethel: Bethany in 1814, Center in 1828, Mt. Pisgah in 1830 and Concord it 1831. No wonder there was a drop in the membership of the central church! The question of vitality of the central church was something else. Six years after Bethany had branched off from it, Bethel was regarded by the Presbytery as strong enough to go it alone, without further association with

Lebanon. This, of course, testified to the vitality of Lebanon as well. The Rev. Mr. Woods remained with Bethel for eleven more years as its pastor alone. Bethel's continuing growth called for a larger meeting house. It was in the Woods' pastorate that our second house of worship, a brick structure, was erected in 1826. Two years later the Center church was to develop from Bethel. It was toward the close of the Woods ministry that Mt. Pisgah and Concord were to be formed from this church.

Meanwhile there had been strife over the selection of the site for the second meeting house. It lingered and is said to have contributed to the eventual decision of the Rev. Mr. Woods to retire. Presbytery accepted his resignation October 21, 1831, when he was still under 60. He was not inactive, preaching whenever opportunity presented until his death at 64 in 1834. He had seen his successor, the Rev. George Marshall, installed and preached his last sermon at Bethel. He had served this church for 34 years, receiving nearly 1,000 persons into communion and baptizing more than 900 children and adults.

Although its membership had naturally been reduced by the number of new churches formed from it, the Bethel that was passed on by the Rev. Mr. Woods to his successor had the vitality to assure not only its permanency but its capacity for growth.

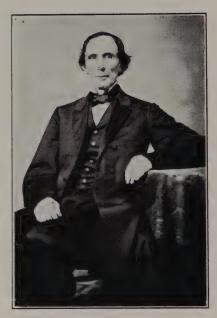
We are to remember this while reading the somewhat doleful picture drawn by his successor of the conditions he found.

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Third Pastorate— Bethel Academy; A Reinstallation Bethel's third pastor, the Rev. George Marshall, a licentiate of the Washington Presbytery, had served the congregation as a stated supply for practically a

year before his ordination and installation on June 26, 1833, at the age of 26. In his seventeenth anniversary sermon, Dr. Marshall (He received the degree of Doctor of Divinity from Jefferson College in 1854) referred to the conditions he found here at the beginning of his ministry as looking "dark and discouraging." At the time, he continued, "the number of church members was 130, prayer-meetings were sadly neglected, with no Sabbath school in the church, no temperance association in existence and but little manifestation of the spirit of benevolence for the spread of the Gospel among the perishing nations of the earth." The new minister felt that his preaching of the Word was "in some degree blessed." In a comparatively short time the discord was healed. At one time 26 persons, "some of them gray-headed, but the majority of them young people," were added to the church. Dr. Marshall, we read, often called the year 1835-36 'the year of the Lord."

All accounts agree that Dr. Marshall was alike devout and scholarly and so unsparing of himself as finally to have overtaxed his strength, contributing to the failing health of his later years. His pastorate was notable in our educational



DR. MARSHALL

Third Minister

tradition. It was chiefly through his personal efforts that Bethel Academy was established in 1835, with the particular objective of preparing young men for entrance into Jefferson College. Dr. Marshall was a trustee of Jefferson, also a director and trustee of the Western Theological Seminary. One of Bethel's elders, Thomas Kiddoo, also served as a director and trustee of the Seminary. The first building of Bethel Academy was a one-story structure placed near the church. In 1856 a two-story brick building was erected. Early records of the academy were lost, but it appears to have covered a period of upwards of 40 years. The building was last used for school purposes in 1880. By permission of Presbytery, Dr. Marshall engaged in teaching along with his pastoral work. He alone taught in the beginning of the academy. It was estimated that altogether about 1,000 young men and women came under his care. It also was under Dr. Marshall that Bethel's first Sabbath school was started. Two sons of Bethel entered the ministry in Dr. Marshall's time—the Rev. William Willson and the Rev. John E. Woods.

Besides discharging the duties of his pastorate at Bethel almost unbrokenly for more than 39 years, and carrying on educational work here, Dr. Marshall occasionally undertook special missions for the Presbytery and the General Assembly. Twice in his pastorate the country was engaged in war, the conflict with Mexico and the great Civil War. At the outbreak of the latter Dr. Marshall was granted a leave of absence from Bethel to spend six weeks with the army at

Washington. It was under his Pastorate that our third meeting house was erected, in 1855.

One of the most interesting commentaries on our long pastorates came in the period of Dr. Marshall. Some rumors (afterwards proved untrue) derogatory to Dr. Marshall arose. He asked for dissolution of the pastoral relations and Presbytery granted it. Meanwhile Dr. Marshall continued as agent of the General Assembly's Board of Domestic missions—and, as a further commentary on the unique situation, he kept on occasionally preaching for Bethel. By now there was a growing appeal in the congregation for his recall as pastor. Only after being found blameless would he consider this. Finally he agreed to return and was duly reinstalled on July 2, 1844, continuing in the pastorate for 28 more years.

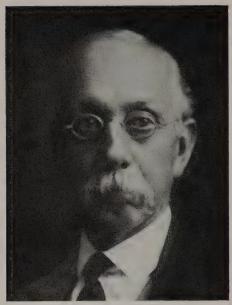
In his pastorate of nearly 40 years at Bethel, Dr. Marshall baptized 572 adults and children and admitted into the church 497 by confession of faith and 173 by letter, a total of 652. He passed away on April 30, 1872, in his 66th year.

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Fourth Pastorate— Notable Preaching Service; Present Church Built Bethel's fourth minister, the Rev. Dr. Cornelius W. Wycoff, a native of Carroll county, Ohio, set the record in the long pastorates of the church. His min-

istry here covered forty years. His service began on the first Sabbath of November, 1873, with installation on December 12. It ended on the last Sabbath of October, 1913. In the fall of 1912 Dr. Wycoff suffered a cerebral hemorrhage, compelling him to close his active ministry, but with the aid of an assistant he fulfilled his desire of rounding out forty years of service. On his retirement in 1913, he was made pastor emeritus. He died on November 22, 1914, at the age of 77.

Graduating from the Western Theological Seminary in 1865, Mr. Wycoff began preaching that year as a licentiate of the Steubenville Presbytery. Until coming to Bethel he served congregations at Richmond, Bacon Ridge and East Springfield, Ohio. His ministry covered an eventful period that saw a number of marked changes. The close of the Civil War came in the year in which he began his work in his first charge. Thirty-three years later came the Spanish-American war. World War I was just in its beginning when Dr. Wycoff passed away. Commenting on the changes of the period, our historian, Mr. Degelman, referred to the ministry of Dr. Wycoff as beginning in the "horse and buggy" days and ending with the automobile and airplane; as running through the candle and kerosene age to that of gas and electricity. In 1908 the Washington electric line was built past the church and through the west side of the parish, giving complete access to Pittsburgh. Although the dirt roads leading to the church were to continue for some years, Dr. Wycoff saw the opening of the era of concrete paved highways. Also it was in his pastorate that this community which had for so long been dominated by farming started to change into a suburban district.



DR. C. W. WYCOFF Bethel's Fourth Pastor

It was Dr. Wycoff who brought about the building of the parsonage. All the preceding pastors had owned farms and no manse had been needed. When he received the call to Bethel, Mr. Wycoff replied that he could not accept due to the lack of a parsonage. On assurance that one would be built, he accepted. Until it was ready for occupancy, in February, 1875, he rented a home at the foot of the church hill.

It also was under the leadership of Dr. Wycoff that our fourth and present church building was erected. The fine new structure was dedicated in May, 1910. Its cost, including interest, was \$30,432.32.

It was Dr. Wycoff who inspired the formation of the first Young Peoples Group here, in 1889. Our Christian Service Honor Roll includes six names from the period of Dr. Wycoff's pastorate: Rev. William Walker Morton, Rev. Kiddoo P. Simmons, Rev. Charles A. Larimer, Rev. William C. Johnston, his brother, Robert M. Johnston, a medical missionary, and Rev. Harry E. Woods. It was Dr. Wycoff who organized the Thirty-seventh District Sabbath School convention. He also taught a number of Normal Sabbath School training classes.

In the closing decade of the Nineteenth century, Dr. Wycoff helped establish the Beadling Mission. For a time the Methodists conducted the Sunday School, but it was Dr. Wycoff who on May 22, 1892, preached the sermon dedicating the new chapel that had been built with generous help by William and Thomas Beadling, coal operators, on ground donated by Finley Gilkeson. From

then on for years Bethelites largely conducted the mission and its school, some of them making notably long records as teachers. From the spring of 1912 to October, 1916, the Beadling Mission was under the care of the Presbyterian church of Dormont. On the latter date it was transferred back to Bethel under the direction of Mr. Reiter.

For a time Dr. Wycoff was a member of the Presbytery's committee on temperance.

Throughout his long pastorate Dr. Wycoff was known for his thoroughness as well as for his energy in the preaching of the Gospel. Along with his duties at Bethel, it was his custom for many years to preach on Sabbath afternoons during the summer at the various school houses in his parish. At times he also would preach in the homes of elderly members. Often in bad weather in winter he would hold cottage prayer meetings. So faithful was he in making his rounds of visits that his very horses were said to have come to know the homes of all the Bethel parishioners. Particularly it was related of "Bett and Doll," a celebrated team of grays acquired by Dr. Wycoff soon after he came here, that "they would essay to turn in at every Presbyterian home along the way as they were being driven over the country roads."

It was characteristic of Dr. Wycoff that he was thinking of service to the last. Earlier reference was made to his having been compelled by a cerebral hemorrhage in the fall of 1912 to close his active ministry, the congregation providing him an assistant. After his retirement as pastor emeritus in October, 1913, his health appeared to improve and he accepted an invitation in November, 1914, from the new minister, the Rev. Murray C. Reiter, to preach the Thanksgiving sermon. Before the date arrived, however, he suffered another hemorrhage and passed away on November 22, 1914. "Few ministers presiding over large charges," said a sketch prepared by the Pennsylvania Historical Society, "excelled him in the general good he accomplished in a life of labor and love devoted to country churches."

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The period of Bethel's fifth pastorate, that of the Rev. Murray C. Reiter, ex tended over a little more than 32 years, from June 17, 1914, to July 31, 1946.

Murray C, Reiter, the son of George W. and Ida F. Kistler Reiter, was a native of Allegheny county, born on a farm near New Texas on July 21, 1878.

Fifth Pastorate-Bethel Kept Growing

Nearly all his primary education was received in a country school, with his higher training beginning in Through World Upheavals the Oakdale and Pittsburgh Academies. He was grad-

uated in June, 1900, by Grove City College. Entering Western Theological Seminary, he was graduated by that institution on May 7, 1903. Licensed by the Blairsville Presbytery, he preached practically every Sabbath after his first year in the Seminary. He was ordained and installed by the Pittsburgh Presbytery as pastor of the Wilson and Clairton congregations on May 19, 1903.



DR. MURRAY C. REITER

Bethel's Fifth Minister

and now Pastor Emeritus.

On June 17, 1903, the Rev. Mr. Reiter married Miss Emma L. Beck of Karns City, Pa., who also was a graduate of Grove City College. They have three children—Lois M. (Mrs. E. G. Albright), Fred G. and Murray C., Jr. They also have four grandchildren—Edward Gray and Robert Reiter Albright, and Murray Carl Reiter III and David Allan Reiter, sons of Murray C. Reiter, Jr.

The degree of Doctor of Divinity came to the Rev. Mr. Reiter from Grove City College on June 10, 1931, the year Fred graduated.

Both Clairton and Wilson, Dr. Reiter's first charge, were viewed as extensions of Lebanon, Bethel's twin sister. After two years the young minister gave full time to Wilson. We shall refer later to Clairton. Resigning from the Wilson charge, the Rev. Mr. Reiter was installed on September 10, 1907, as pastor of the Chartiers or Hill Church, which had been founded and served for more than half a century by Dr. John McMillan. Coming from Hill to Bethel, Mr. Reiter was installed here on June 17, 1914, only a short time before the outbreak of World War I. All his parishes had their beginning in the ministry of Dr. McMillan.

Mr. Reiter brought with him a reputation as a Christian educator when he took up his ministerial duties here. While pastor of the Hill church in Washington county (which he served for nearly seven years) he was a leader for the whole area in Sabbath School work. Twice he was president of the Washington County Sabbath School Association, and before that was in charge of teacher

training in that County. Along with his educational work at Bethel, Mr. Reiter at the same time gave devoted service to the Beadling and Coverdale missions. He taught the men's class at Beadling for 27 years. Three sons of Bethel entered the full time Christian service in the pastorate of Dr. Reiter—the Rev. J. Russell Hilty, the Rev. John McMillan Fife, who passed away in 1949, and the Rev. James A. Walther.

Rightfully the transitional character of the times of Dr. Wycoff, from the close of the Civil War to the opening of World War I, and from the "horse and buggy" days to those of the automobile and airplane, has been stressed. So greatly was the tempo of that transition increased in the period of Dr. Reiter—from civil wars to world wars and from airplanes to robot bombs and the atomic age—that the changes often were thought of more as upheavals than of anything suggestive of orderly progress. The period was marked by two world wars, a spectacular boom followed by a financial crash and a long and severe depression; by aggravating complications from failure to uphold the "Prohibition Amendment" and from unrest intensified by partisan political overturns.

Dr. Reiter also reminded us that he had his share of experience with the "horse and buggy" days. That the age was not over was attested by the continuance of three rows of horse sheds on the church property. Not for some years would the automobile relegate the horse—and the sheds. When he came to Bethel the Rev. Mr. Reiter found no improved roads in the vicinity except a couple of miles from Clifton to Bridgeville. His first transportation outfit on coming here consisted of a bay horse and a surrey. Then he acquired "Black Beauty." This small mare, we gather from the tradition handed down, was to the Reiters what the famous grays, "Bett and Doll," were to the Wycoffs. Many a mile did her clerical owner ride her when the dirt roads were too deep in mud for a vehicle. Later he got a buggy for her. It is his recollection that he bought his first automobile in the latter part of 1916. The last heard of "Black Beauty" was that she was in good hands in a Pittsburgh family.

The most significant commentary on Dr. Reiter's pastorate is that through the troublous days of war as well as through the happier times, Bethel continued to grow in numbers and strength. The debt incurred in the building of the present church was paid off early in the new pastorate; the mortgage was burned at the morning service of January 23, 1916. In January, 1928, a total of 41 new members was received at one communion. For the year the aggregate received was 95, the record to that time. Previous mention was made of the return of Beadling Mission to the care of Bethel in 1916. Coverdale Mission was started under the ministry of Dr. Reiter on June 22, 1924.

Twenty men from Bethel and ten from Beadling were in the service in World War I and there were twelve others from the Bethel neighborhood. With peace, all were to be welcomed home "without the loss of a life."

From Bethel and Beadling one hundred and nine men and five women entered the service in World War II. For one of the men there was to be a Gold

Star. Each one, before leaving for the service received a pocket Testament from Bethel. By appointment of the Presbyterian Committee on Camps, Dr. Reiter served as a camp pastor in an army camp in Texas during March, 1943.

On April 9, 1929, Dr. Reiter, by a resolution introduced in the Pittsburgh Presbytery and adopted, initiated action that resulted in the erection of a duable memorial to Dr. John McMillan at the Hill church. It is a roadside monument, a bronze tablet imbedded in a large boulder. It was dedicated on June 4, 1932, with the Presbyteries of Pittsbugh and Washington, the Pennsylvania Historical Society, the Hill church, the State Highway Department and Washington and Jefferson College represented in the program.

Bethel, practically from its beginning, has been variously linked with foreign missions. In Dr. Reiter's pastorate it formed a connection that was in time to be involved in war and international complications. On November 24, 1937, the

Bethel Supports A Missionary in Troubled Korea session decided to sponsor a foreign missionary to the extent of paying half his salary and pension cost. The missionary assigned us was Dr. William N. Blair, then

serving in Korea. Dr. Blair had gone to Korea as a Presbyterian missionary in 1901 when a young man of 25, serving the cause in that country for 47 years. The long occupancy of Korea by Japan had been aggravating enough, but, in spite of the handicaps it imposed, the missionaries had made important gains for Christianity. Then came the new menace to the Korean hope for freedom when Communist Russia was allowed to occupy the northern part of the country in connection with what were supposed to be peace preliminaries after World War II. Dr. Blair naturally had no patience with any attempt to deprive the Koreans of their liberty, condemning the Japanese on occasion, but he was to speak eventually of the Russian red tyranny as the worst. The result of the Russian occupancy of North Korea is now too well known to require any detailed comment here. It is pertinent, however, to note that on his retirement in 1948 after his long service as a missionary to them, Dr. Blair retained his faith in the character of the Koreans and his belief that ultimately their country would become Christian. What Bethel thinks of Dr. Blair is shown by the fact that the men of the church have named their Brotherhood for him, the BBB-Blair Bethel Brotherhood. Bethel's continued interest in the Korean missionary service was shown by its adoption of Dr. and Mrs. Archibald K. Fletcher, medical missionaries stationed in Seoul, as its representatives in the foreign field.

Dr. Reiter, in September, 1923, was elected moderator of the Pittsburgh Presbytery. In 1924 he served as president of the Presbyterian Ministers' Association of Pittsburgh. Toward the close of his ministry at Bethel he was made president of the Sabbath Association of Western Pennsylvania and, at this writing, still holds the office.

Reference already has been made to Dr. Reiter's distinguished part in carrying on Bethel's educational tradition. In his pastorate the congregation increased in consciousness of its own history. Various anniversary celebrations were

held, some with elaborate pageants, but the one of 1936 was outstanding in its application to the history of the church. It marked the 160th anniversary and a correction in date. Research developed that the formal beginning of Bethel was two years earlier than had commonly been accepted; that it was on November 5, 1776, instead of in 1778. The Historical Committee in charge was composed of William C. Degelman, a member of the session; Miss Annie M. Poellot and Miss Anna M. Wycoff, with the pastor, Dr. Reiter. It published a book of 164 pages containing an historical narrative of the church under the title of "1776—Bethel Presbyterian Church—1936." It was prepared principally by Mr. Degelman and is generally recognized as authoritative. The foundation of much that is written in review for our 175th anniversary, it is well called "Bethel's Basic History."

Toward the close of Dr. Reiter's pastorate at Bethel, the growth of the congregation was pressing for more church space. Enlargement of the basement was begun in 1945, with completion under the succeeding pastorate in the fall of 1949.

When Dr. Reiter came to Bethel the congregation numbered 342. It was around 760 at the close of his ministry. With the acceptance of his resignation, effective as of July 31, 1946, he was made Pastor Emeritus.

And now, as promised, we refer again to Clairton, which was part of Dr. Reiter's first charge. At that time it was but a small group of the main division of the Presbyterian denomination, the church "in the U.S.A.," and practically had to join with the similar faith at Wilson because in its own immediate neighborhood the Presbyterians were largely of the Cumberland branch. Then in 1906 came the great reunion of Presbyterians and Cumberland Presbyterians, and the Clairton part of his charge, with Mr. Reiter's blessing, joined in the formation of what has become the First Presbyterian church of Clairton, with a membership of around 1,100. We come now to the most interesting feature of the story. Not long after Dr. Reiter became Pastor Emeritus of Bethel, Clairton needed a minister and it turned to the man who had served it when it was but a small part of his first charge. Dr. Reiter became interim minister of the First Presbyterian church of Clairton—back where his first pastorate began nearly 50 years ago.



Sixth Pastorate—
Growth in Membership
Forces Building Program

For nine months following the retirement of Dr. Reiter, Bethel was without a pastor, depending on supplies. In the interim, Dr. J. Walter Watson acted

as moderator. The committee charged with the task of locating a new minister was composed as follows: Representing the session, George A. Walther and Clifford H. McNary; the congregation, Mrs. Margaret P. Wilson and J. Walter Phillips; deacons, Craydon Brubaker; trustees, William G. Hartman; women, Mrs. Pearl Walther; Sabbath School, Elton H. Hickman; youth group, William

J. Brown. Mr. Walther was chairman and Mrs. Wilson secretary.

Not until February 9, 1947, did the congregation find a minister upon whom it could unite to present an acceptable call. On that date, in response to an invitation from the Pastoral Committee, the Rev. Milford Vance Yarnelle, assistant minister of the Shadyside Presbyterian church of Pittsburgh, appeared at Bethel and preached a trial sermon on "The Valley of Dry Bones." As against the fear and cynicism of the day that saw all our spiritual and cultural values as likely to be doomed by atomic warfare and general loss of faith, the Rev. Mr. Yarnelle held out hope as had the prophet Ezekiel to Israel in one of its darkest periods. In the vision of Ezekiel the dry bones had responded to the command of the Lord. They lived and stood upon their feet, an exceeding great army. Through faith in God the hopes of today that seemed lost could be made to live again. "Like the Israel of captivity, the Israel of today needs a fresh grasp upon our great Christian assurances. This is still God's world; it doesn't belong to little groups of men who plot and scheme. It doesn't belong to the inventors of nightmarish weapons. It belongs to a God who maintains toward His creatures a constant attitude of love . . . His plan is not defeated by vain men, nor is His law broken by them. The Axis perished by the very sword it seized . . . God has a wise plan . . . the dry bones of broken hopes can live again. And they do live again in the heart of every man who comes to God in faith."

So well did the congregation like the sermon that immediately at the close of the service it held an ecclesiastical meeting and extended a call to Mr. Yarnelle by unanimous vote. Terms of the call included a salary of \$4,000 a year (increased to \$4,500 in 1949, to \$4,800 in 1950 and \$5,100 in 1951), free use of the manse, one month of vacation each year and participation in the Pension Plan. Accepting the call, Mr. Yarnelle preached his first sermon as pastor of Bethel on May 4, 1947; his subject, "Dwelling at Bethel"; text, Gen. 35:1, "And God said unto Jacob, 'Arise, go up to Bethel and dwell there . . ."

The service of installation of the Rev. Mr. Yarnelle as minister of Bethel was held on the evening of May 14, 1947, with the Rev. Paul Franklin Hudson, minister of the Pleasant Hills Community Presbyterian church and past moderator of the Presbytery of Pittsburgh, presiding. Rev. John H. Galbreath, minister of the Westminster Presbyterian church, read the call to worship and offered the prayer of invocation. Scripture reading was by the Rev. Merle R. Swihart, minister of the Glenshaw Community Presbyterian church. The sermon was preached by Dr. Hugh Thomson Kerr, pastor emeritus of the Shadyside Presbyterian church. Service of installation was conducted by the Rev. Mr. Hudson. The prayer of installation was offered by the Rev. Howard Carman Scharfe, minister of the Shadyside Presbyterian church. Mr. Yarnelle's father, the Rev. Alva Lee Yarnelle, minister of the West Sunbury United Presbyterian church, delivered the charge to the minister, and Dr. Murray C. Reiter, pastor emeritus of Bethel, gave the charge to the congregation. The benedicion was pronounced by the Rev. Milford Vance Yarnelle, minister of Bethel.

Mr. Yarnelle was born October 6, 1913, at Lodi, Wisconsin, the son of the Rev. Alva Lee and Pearl Yarnelle. His boyhood days were spent in Illinois, Ohio and Pennsylvania. He attended grade school in Canton, O., and Philadelphia. He graduated from Freeport high school in 1932, playing on that school's undefeated football team of 1931. In 1936 he graduated from Muskingum College, having majored in history and speech. He graduated in 1939 from Pittsburgh-Xenia Seminary. In 1946 he received the Master of Education degree from the University of Pittsburgh. He served the Four Mile United Presbyterian church, Beaver, Pa., as student minister and also after graduation the Highland Community United Presbyterian church. From there he went to the Shadyside Presbyterian church of Pittsburgh as assistant minister, coming to Bethel, as noted, in 1947. In 1936 and 1937 he worked at the plant of the Braeburn Alloy Steel Corporation of Braeburn, Pa.

On June 17, 1942, Mr. Yarnelle married Mary Annette Baker, a graduate of Geneva College in 1939, when she was the May Queen of the school. They have two children, Lisbeth, born July 22, 1944, and Mark, born August 21, 1949.

Mr. Yarnelle has served on the United Promotion Committee of the Pittsburgh Presbytery, its Committee on Reorganization and also as director of the Every-Member Canvass.

The new minister's trial sermon, the message stressing that broken hopes could, as the dry bones of Ezekiel's vision, be made to live again, certainly gave the keynote of what was to follow. As against the discouragements of war and

other forces that halt normal progress, Mr. Yarnelle is a prophet of hope. The great tradition of which our church is so proud is an on-going tradition. This generation cannot rest content with the accomplishments of past generations. It must strike out boldly in its own faith and strength to advance the cause of the church and Christian Education.

Mr. Yarnelle, in addition to his generally recognized talent as an eloquent and forceful preacher, has demonstrated the quality of natural leadership. He has the faculty of enlisting workers for the tasks for which they show fitness. All are expected to do what they can. The impression has grown that Nature does not abhor a vacuum more than Mr. Yarnelle does the sight of an able-bodied parishioner without some church job. And the beauty of it is that this is accepted good-naturedly as a matter of course.

Apropos of this, one of the best laughs the congregation has ever had was touched off by the new minister's father, the Rev. Alva Lee Yarnelle. The elder Yarnelle appeared at the Bethel service one summer morning with his son. When he rose to preach he said that he had arrived for a visit too late the evening before to hoe the garden, so was obliged to take on the sermon.

The rapid increase in the population of this community could not be accepted as assurance that Bethel would grow without effort. Rather it was to be viewed as an opportunity—better, as a challenge. Bethel would have to prepare to

meet it. Not only would there have to be an expansion of the church facilities, but workers of the congregation would have to be sent among the new-comers of the neighborhood.

With this vigorous leadership coupled with the population growth, the membership of Bethel and its Coverdale Mission has been growing at an unprecedented rate. In four years of the pastorate of Mr. Yarnelle an aggregate of 658 new members for Bethel and Coverdale was received. Here again we have to consider the transfers of memberships between the churches as the locations of homes are changed. Account must be taken of the members dismissed by Bethel to other churches as well as of those received here by letter. Was there a net gain or a loss? In addition to Bethel's position as the Mother of five congregations, reference was made previously to its record as a "feeder church" in the dismissal of individual members to other bodies. In the present pastorate some 40 members were contributed to the new Westminster Presbyterian church alone. Here are some data furnished by Mr. Robert E. Heck, Clerk of the Session, on Bethel and Coverdale for the period of just a little more than four years and five months since the coming of Mr. Yarnelle:

Miscellaneous Membership Statistics

May 1, 1947 to October 12, 1951

	Bethel	Coverdale	Total	
May 1, 1947	653	67	720	
Oct. 12, 1951	1075	112	1187	
Net gain	422	45	467	
Total Additions to Roll				683
Total Losses-By Dismission			158	
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· · · · · · · · · · · · · · · · · · ·				216
Net Gain .				467
Total Infant Baptisms			· , , , , , , , , , , , , , , , , , , ,	166
Total Adult Baptisms				

It was thus but natural that the pastorate of Mr. Yarnelle should be concerned practically from the outset with a building program. For some time the congregation has been talking unitedly of the coming Education Building and remodeling of the church to provide for a deep chancel and greater seating capacity.

Remodeling of the entire first floor, with enlargement of the basement started under the preceding pastorate, permitted an expanded program involving a two-hour church school period and a wider ministry among young people. Much has been heard of the new curriculum and the two-hour program at Bethel.

It was under the present pastorate that the Men's organization—the Bethel Blair Brotherhood—was started.

It also was under Mr. Yarnelle that the office of assistant minister here was established—under the dual title of Minister of Education at Bethel and Minister to the Coverdale chapel. The first to hold this office was the Rev. Charles D. Bayha who began his service on January 1, 1949, continuing until August, 1950 when he resigned to accept a call to the pastorate of the Third Presbyterian church of Steubenville, O. He was succeeded by the Rev. Donald L. Airey, who came to Bethel from the Lima Presbyterian church of Howe, Indiana. Mr. Airey was succeeded by the Rev. Don Falkenberg.

It was in the present pastorate that publication of The Bethel Light—"The Light That Shines on Bethel Hill"—was started.

Thus early in the Yarnelle pastorate, another son of Bethel has entered the ministry, the Rev. William J. Brown, his name being duly recorded on our Christian Service Honor Roll.

By a change in the charter of the church, authorized on January 21, 1948, the Board of Trustees was increased from five to nine members.

The position of secretary in the church staff was established in the fall of 1948. Miss M. Caroline Martin served on a part-time basis from October 1 of that year to November 1, 1950. Since then the secretaryship has been held on a full-time basis by Mrs. Dorothy R. Workmaster.

On May 24, 1949, the session decided to establish a Board of Deaconesses of ten members and to call for an election of deacons and deaconesses to bring the membership of each board to ten.

Bethel's practice of electing its elders for life terms has been changed by action of the congregational meeting of January 17, 1951. Elders elected hereafter will serve under a term or rotary system, the regular term to be three years. Re-election for a second term immediately following will be permissable. After serving the second term, a sabbatical year must be taken before another re-election. Present elders will continue as life members.

Nineteen fifty-one stands out in Bethel's Sixth pastorate as the year of the celebration of the church's 175th Anniversary. It was a year-through celebration marked by monthly events. The program was started on January 7 with an

History Consciousness
Promoted by Celebration
of 175th Anniversary

historical sermon by the Rev. Mr. Yarnelle. Succeeding events have been largely in the form of Recognition Days for various groups and activities of the

church. Since these are covered elsewhere there is no need of going onto their details here.

It is in order at this point, however, to recognize the fine spirit in which the leaders and the people have turned in for the study and preservation of the great history of Bethel. The session authorized the publication of a supplement to the basic history of the church that was issued in 1936 in connection with the 160th anniversary. In the monthly events the stories of outstanding features of the church's history are dramatized, sometimes by tableaux, pageants and playlets. All contribute to making the congregation history-conscious and 1951 memorable in the annals of Bethel.

Again Bethel Rises Up to Build; As in the Past, Growth Forces It; Education Building Heads Plan Now



T WOULD Be hard to tell how many building programs have been precipitated into action by the response to Nehemiah's appeal for the rebuilding of the Wall of Jerusalem. "And they said, let us rise up and build."

Just after the Rev. Vance Yarnelle had used the words in support of the building extension and improvement program that Bethel has taken up with such united approval, Miss Anna M. Wycoff, daughter of our fourth minister, Dr. Cornelius W. Wycoff, observed that her father had preached a sermon from the same text in the opening of the campaign in 1909 for construction of the present edifice, our fourth.

It would not be surprising if we should run across a record showing that our third minister, Dr. George Marshall, used the same words in the launching of the project for the third meeting house in 1854. Similarly as to our second minister, the Rev. William Woods, when the time came in 1826 to construct the second church. Our pioneer forbears, recognizing that it would be out of the question to keep on meeting forever in the home of Oliver Miller, were animated by the same spirit; they rose up in 1779 or 1780 and built our first church, the log structure with the puncheon floor.

Whatever the need in that line there was only one answer: "Let us rise up and build."

Four times in the past Bethelites had given that answer and "strengthened their hands for the good work."

There could be no doubt that they would repeat both the words and the performance today to meet the demands of a rapidly growing membership and increased responsibility for service. As the Rev. Mr. Yarnelle summed it up in his historical sermon, we could not rest content with accomplishments of the past. Most of us had never made a capital investment in the church. "What we had here was handed to us by another generation; we must increase its worth for prosperity. We must rise up and build."

Plans are now under way to add an Education building to the church and make changes in the sanctuary to provide more seating capacity.

Start Made In Basement

Toward the close of the preceding pastorate, that of Dr. Murray C. Reiter, a start was made for improvement of the basement, including the addition of a furnace room. When this undertaking was completed in the fall of 1949 under the new pastorate, Mr. Yarnelle's, the church had a real basement, the walls strengthened, the entire area excavated and given an adequate floor, old partitions removed, a modern kitchen provided and equipped, new heating system installed, ceiling put in good condition, new plumbing and sanitation installed along with a new lighting system. The extra room this provided for church school purposes, also permitting the establishment of a community kindergarten, was of substantial importance. Meanwhile the new basement afforded increased facilities for holding group meetings and church social affairs. Groups of the Women's Association have served dinners in the new basement on an impressive scale.

The aggregate cost of these basement improvements over a period of several years has been put at from \$55,000 to \$60,000. So this start in enlargement of the facilities is to be remembered and given due evaluation in the effort to increase the serviceability of the church.

Now A Building Study Commission

Within only a little more than a month after the installation of the Rev. Mr. Yarnelle as minister here, the session—on June 26, 1947—authorized the formation of a Building Study Commission. Elder Frank H. Jack became the chairman and the membership included Elder Graydon O. Brubaker, William F. Naylor, Clayton E. Walther, Mrs. Hamilton S. Brown and Miss Betty McNary, the latter acting as secretary.

The body was commissioned to investigate other church buildings, study our present and future needs for building facilities, population trends, membership expectancy, the type of program the church should have and bring in recommendations as to the facilities needed.

In May, 1948, the commission had a report before the congregation and under general consideration. It noted the rapidly increasing population of this area. Later we were to get the census report showing that the population of Bethel borough in 1950 was 11,118 compared with 5,966 for Bethel township in 1940. Some community boosters say they would not be surprised if Bethel borough were to have a population of from 25,000 to 30,000 by 1960. Applying itself specifically to the church problem, the commission thought that the Bethel membership, around 763 at the end of 1947, would double itself within the next few years. At this writing, in August, 1951, the Bethel church roll totals around 1200

Education Building Is Recommended

From the experience of other Pittsburgh churches, the commission reported, "it seems that membership possibilities have historically reached a saturation

point somewhere between 2,500 and 3,000. With current new growth in the larger churches this maximum may be lifted. It might be expected therefore that Bethel's membership would reach a saturation point somewhere between 1,700 and 3,000."

But no such thing as total membership attendance has been reported. The proposed changes in the sanctuary of Bethel would be expected to seat between 700 and 800. That would take care of church attendance for a considerable time.

Therefore, in the judgment of the commission, what Bethel needed was an Education Building.

The church school, it was stressed, had outgrown its facilities and the conditions under which it was forced to operate were "not conducive to the best educational effort."

No other solution than the Educational Building and remodeling of the sanctuary has ever been presented. It appeared to be accepted at once by common consent. Eventually all of the various committees appointed to cooperate in the building program were moving toward that end. The democratic character of our church government has been impressed upon the congregation in particular in this case. Again and again has there been return to the congregation for approval of this or that act or for authority for some procedure.

Nine Committees In Building Council

By early 1949 the authorities of the church had a building committee set up and functioning. It was in fact nine committees in one, not only to give the congregation the widest representation, but also for convenience and efficiency in dealing with the various phases of the undertaking. This division into groups, each with a chairman and secretary, is to be remembered in connection with the fact that the aggregate membership of the body was 52. At certain stages the field was not ready for action by some of the committees. Again, the latter might serve simply in an advisory capacity. The plan of organization, however, provided for calling all the members together on occasion as a council.

An example of the important work done on particular phases of the project by the separate committees was furnished in the summer of 1950 when the Christian Education Committee submitted an outline of the growing need for additional space for the church school.

Officers of the church were distributed among the committees and the minister was, ex-officio, a member of all. At one stage the committees included six elders, five deacons, five trustees and two deaconesses.

Further light on the pains taken to make the committee as representative as possible is found in the composition of the nominating or steering committee that proposed the names for membership. It was made up as follows: Charles Mitchell, trustees, chairman; William Frank Leasure, Sunday School; Frank H. Jack, session; Mrs. Harold L. Wilson, Women's Association; R. Maurer Arnold, Brotherhood; Miss Lois Roach, Young People's Group; Clayton E. Walther, deacons.

With the nominations approved, the officers of the main committee later were given authority by the congregation to make any shifts found mutually desirable or to effect whatever reorganization might be required. From time to time some members moved to other communities. Certain of the inactive committees were left at times without chairmen.

By now we also were taught to refer to the organization of the activity as The Building Extension and Improvement Program Committee. The Council included all the members of all committees. The Executive Committee consisted of the chairmen of all the committees and the chairman of the Council.

Members Of The Nine Committees

All but a few of the original members of the building organization remain. The aggregate membership continues close to 50, although for reasons already noted, a number are inactive. They will be called into action as needed in the progress of the program. The policy is to distribute the work in a way to prevent the overloading of any committee.

The membership of the nine committees that constitute The Building Extension and Improvement Program Committee as of mid-August, 1951, follows: WORSHIP:Harold M. Wright, Chairman; Graydon O. Brubaker, George A. Walther, Mrs. Henry A. Gill, Mrs. Isabelle Fife Helmlinger.

- RECREATION: Victor S. Pearson, Chairman; Howard F. Jack, William F. Leasure, Fernal C. Roberts, C. V. Norcutt, Robert S. Wycoff.
- FURNISHINGS AND EQUIPMENT: Herbert J. Wissinger, Mrs. George F. Mesta and John S. McCabe.
- CHRISTIAN EDUCATION: Dr. John S. Schnabel, Chairman; Mrs. Elton H. Hickman, Mrs. Harold John Herb, Mrs. C. B. Yohe, Ferl Harmon and Charles P. McNaughton.
- WOMEN'S WORK: Mrs. Hamilton S. Brown, chairman; Mrs. Ralph A. Graeser, Mrs. Harvey G. Hutson, Mrs. F. Wallace McEwen, Mrs. Elmer C. Winter and Mrs. William C. Fecke.
- ADMINISTRATION and SPECIAL: Allan R. Reid, Emerson Stilley and John D. Hunter.
- FUND RAISING: Charles W. Rowlands, Chairman; William F. Naylor, John D. Helmlinger, William H. Parmalee, David T. Snowden, R. Maurer Arnold, Howard A. Schweppe, H. O. Whayland and Frank G. Whitbread.
- PROMOTION AND PUBLICITY: James C. Simmons, Chairman; William S. Redpath, Karl C. Cotton, Norman L. Goodwin, Benjamin W. Jones, R. Maurer Arnold, William A. Tissue and William T. Martin.
- CONSTRUCTION: Robert E. Heck, Chairman; Howard F. Brenholts, Charles W. Tanner and Herbert J. Wissinger.

McMillan Descendant As General Chairman

And this brings us to John S. McCabe who was virtually drafted as General Chairman on February 21, 1949, at a meeting of the Building Committee in its capacity as a Council.

Not only has Mr. McCabe a reputation as an organizer, but he gives a distinction to the committee that is of particular interest on this anniversary occasion. John Stilley McCabe is the great, great, great grandson of Dr. John McMillan, the Apostle of Presbyterianism to the West. It certainly was an expression of our on-going tradition for a descendant of the great preacher-educator, founder of schools as well as Bethel, Lebanon and other churches, to head a committee to put up a building for Christian education.

The son of John S. and Rebecca Fife McCabe, John was born December 15, 1908, on a farm in Upper St. Clair township. His mother, of the McMillan line, was the daughter of William James Fife, an elder of Bethel for 47 years. After attending the Caldwell school of Upper St. Clair, the Houston public school and Bethel high school, John worked in a tinplate mill and grocery store in this district, in a lumber mill in North Carolina, and took a turn at automobile salesmanship. In World War II he was in the Navy as a radar operator on a destroyer escort. For years he has been half owner of the H. A. Slater Company, builders' supplies. He attended Bethel church as a child. For a time he was a member of the Mt. Lebanon and Houston U. P. churches, joining Bethel in 1932. Mr. McCabe married Miss Claire Stolze of Mt. Lebanon in 1940. They have one daughter, Ruth Lynn.

Mr. McCabe's experience with organizations and organizational work included the following: He was the first commander of Bethel Memorial Post 760 American Legion; organized and served as first vice president of the Bethel Board of Trade; helped to organize and was the first vice president of the Bethel-Snowden Kiwanis Club; secretary for a time of the Municipal Building Authority; vice president of the Police Pension Fund; Past Noble Grand I.O.O.F. 787 Temple Lodge.

With the election of Mr. McCabe as General Chairman, the Building Committee through the Council also elected Victor S. Pearson as secretary. The latter position is now held by Charles W. Wester.

Architects Now Brought Into Picture

Philips B. Bown of the firm of Altenhof and Bown, registered architects, is, with his wife, Lois G., a member of Bethel. Three of their five young sons attend the church school. The Bown home is so close to Bethel as to be practically next door. It was but natural that Mr. Bown should be consulted early in the church's building program and that he should take a particular interest in it. At a regular meeting of the Building Committee on February 21, 1951, the firm of Altenhof and Bown was unanimously chosen as architect for the proposed building and remodeling program. Its plans were presently adopted and by May of this year the committee had authorization from the congregation to go ahead with the whole project.

At a special meeting of the congregation on April 18, 1951, Chairman Mc-



JOHN S. McCABE

Chairman of the Building Extension and Improvement Program Committee and chairman of the Fund-Raising Campaign Executive Committee.

Cabe gave the estimate that the aggregate cost of carrying out the whole plan would be in the neighborhood of \$247,000. What part of this would be undertaken now in a fund-raising campaign was left to a later decision, but the congregation was ready now to get the building program started. It thanked the Building Committee for its report.

On May 28 last the congregation held another special meeting to consider the building plans. It not only approved the entire plan as presented by the committee, but directed the latter to proceed to its completion, including the raising of funds.

Education Building Assured \$150,000; More Than Three-fourths Needed Fund Pledged in First Phase of Campaign

ETHEL cets the \$150,000 Education Building for which it has been planning practically from the beginning of the pastorate of the Rev. Vance Yarnelle in 1947.

The initial phase of the fund-raising campaign, in the first two weeks of October, yielded pledges for more than three-fourths of the required amount and with around 100 prospective givers still to be seen. With payment of the subscriptions spread over a 30-month period, it was announced that the solicitation would be continued until the full amount sought is pledged.

At the dinner on October 13 at which the results of the opening drive were presented, the total pledged was placed tentatively at \$113,510. A later summary put it at \$114, 315, with the pledges then numbering 352. Advance gifts, 89 subscriptions, totaled \$65,660; women's section, 102 subscriptions, \$18,927; men's section, 161 subscriptions, \$29,728. While the individual subscriptions were not made public, it was known that some of the advance gifts ranged from \$1,000 to \$15,000. It was publicly announced that the Women's Association had pledged \$10,000. There was a general feeling that the showing would inspire a total effort on the part of the congregation that would produce the rest of the fund promptly. The result of the intensive part of the campaign was officially accepted as assuring the Education Building.

Pastor's Tribute to Workers

With the revised summary came the following tribute to the Workers from the Minister, the Rev. Mr. Yarnelle:

"I rejoice and thank God for the splendid work done by all the Workers in our Building Fund Campaign. Your interest, loyalty, and self-sacrifice are to be commended. It is this spirit that makes the church go and grow. I am particularly well pleased with the way in which many of our newer members have served. Those whose roots are deep might be expected to serve well, as they have done, but to see the newer members take hold is heartening.

"The results have been good, both in the amount of money obtained and in the good will that has been created. We look for pledges to continue to come in for some weeks yet. We rejoice that our New Education Building has been assured. Thank you and God bless you, each one."

Personnel of Building Fund Campaign

The notable Building Fund Campaign Committee was made up as follows:

J. S. McCabe, Chairman, Campaign Executive Committee

J. C. Simmons, Chairman, Publicity Committee

Mrs. H. G. Hutson, Chairman, Dinners Committee

H. F. Brenholts, Chairman, Advance Gifts Committee

Mrs. H. A. Gill	W. H. Parmlee	F. H. Jack
Mrs. G. F. Mesta	G. A. Walther	R. W. Hurst
Mrs. C. F. Davis	J. C. Simmons	F. A. Gunther
Mr. & Mrs. H. L. Wilson	J. S. Schnabel	Emerson Stilley
Mrs. C. L. Keeler	C. W. Tanner	R. E. Heck
R. A. Wallace	Ferl Harmon	W. G. Hartman
R. L. Wells	F. J. Phillips	J. R. Dennis
Mrs. F. G. Whitbread	R. K. McEwen	M. E. Hamel
H. M. Wright	J. S. McCabe	R. M. Arnold
H. O. Whayland	Alewyn Jones	S. E. Granger
C. E. Walther		S. M. Fife

C. W. Rowlands, Campaign Chairman

J. F. Sasser, Chairman Men's Section

M. F. Root, E. B. Shaw, D. W. Jacobus, Division Chairmen

Captains:

G. A. Hewitt D. T. Snowdon B. W. Jones E. H. Hickman J. T. Parsons W. E. Wilsoncroft H. F. Jack A. S. Daum W. F. Naylor J. D. Helmlinger G. O. Brubaker H. P. Hultz C. W. Wester J. L. Hunter P. L. Wilson

	Team Workers:	
P. F. Hathaway E. D. Sweet R. M. Maits T. J. McGill R. B. Olson C. H. McNary W. B. Beeson, Jr. J. O. McCandless J. R. Metzner H. H. McBurney A. R. Reid H. C. Roe C. M. Valentine C. L. Currie F. H. Elliott M. L. Harger D. H. Miller	Walter Richeson W. W. Moss C. G. Davison A. B. Green Ferl Harmon C. E. Johnson J. L. Hannigan W. F. Leasure J. R. VanHorn F. J. Graham V. S. Pearson W. C. Fecke G. H. Matz H. T. May C. P. McNaughton P. L. Koch B. L. Ainsley	L. P. Krest
E. L. Schulz O. S. Simpson	D. W. Hast, Jr.	W. S. Redpath John Weber

Mrs. C. B. Yohe, Chairman Women's Section

Mrs. E. H. Hickman, Mrs. Graydon Smith, Mrs. J. S. Schnabel, Division Chairmen

Captains:

Mrs. F. G. Whitbread	Mrs. R. M. Maits	Mrs. H. A. Gill
Mrs. C. M. Valentine	Mrs. J. R. Dennis	Mrs. C. E. Walther
Mrs. C. L. Currie	Mrs. J. A. Elton	Mrs. C. V. Norcutt
Mrs. J. W. Howard	Mrs. W. B. McConkey	Mrs. H. F. Zinsser
Mrs. W. C. Fecke	Mrs. S. E. Staley	Mrs. S. S. Kenah

Team Workers:

Mrs. J. H. Conley	Miss Lois Ross	Mrs. D. W. Jacobus
Mrs. R. G. Hill	Mrs. R. B. Olson	Mrs. F. C. Koch
Mrs. B. W. Jones	Mrs. M. F. Root	Mrs. J. T. Parsons
Mrs. J. E. Rawles	Mrs. G. B. Moser, Jr.	Mrs. F. A. Gunther
Mrs. J. C. May	Mrs. E. M. Maits	Mrs. Ferl Harmon
Miss Jean Wilson	Mrs. C. M. Mason	Mrs. Alewyn Jones
Mrs. W. W. Blohme	Mrs. H. A. Little	Mrs. C. W. Rowlands
Mrs. E. G. Crawford	Mrs. R. D. Wilcox	Miss Caroline Martin
Mrs. D. H. Miller	Mrs. C. M. Silveus	Mrs. Mary J. Webb
Mrs. E. T. Carney	Mrs. E. L. Schulz	Mrs. B. V. Osterman
Mrs. R. H. Moffat	Mrs. J. K. Barker	Mrs. F. R. Sell
Mrs. C. E. Shauck	Mrs. G. A. Petach	Mrs. W. S. Redpath
Mrs. E. C. Boss	Mrs. Fred Miller	Mrs. J. G. Groninger
Mrs. C. P. Cain	Mrs. C. D. Engel	Mrs. Walter Richeson
Mrs. L. P. Krest	Mrs. I. F. Graeser	Mrs. W. P. Quigg
Miss Catherine Murray	Mrs. J. L. Hunter	Mrs. R. F. Storer
Mrs. W. F. Naylor	Mrs. F. H. Elliott	Mrs. O. F. Hopf

Chronology of Bethel's Buildings; Four Meeting Houses in 175 Years; New Construction Program Starting

HEN IT Is reflected that the first homes of some of our pioneers in this so-called "Western Wilderness" were lean-tos, or shelters leaned against trees, we will, of course, be prepared to recognize that the early churches of the region were correspondingly primitive in their physical aspects.

The backward look to the log meeting house period is simply another of the



Bethel's Present Church, Its Fourth, Built in 1910.

many reminders of the high importance of Bethel in the history of the region. It stresses anew the fact that Bethel, among the earliest institutions here, helped to plant civilization in Western Pennsylvania. In its 175 years since, it has done its part to nurture and advance that civilization. Its record of building in the

past and the extensive building program it is now getting under way show again that it has not merely advanced with the times; it has helped and is helping to lead them.

Impressive and beautiful as is the electrical illumination of our church tower in this modern day, it is, after all, but the symbol of the light that started shining on Bethel Hill 175 years ago in that little log meeting house.

Chronology Of Bethel's Building

1779 or 1780. Erection of first meeting house, an oblong log structure with a puncheon floor. Located near the main entrance to Bethel Cemetery, on grounds now occupied by the parsonage, it was so near the site of the present church as to justify the statement that Bethel has been continuously on the same spot from its beginning. The second church was built on the present site. It was razed to make room for the third edifice, some of its bricks going into the new structure. In turn the third building gave place to the fourth, the present church, which includes some bricks from both the second and third. We read that the first church, the log building, had no stoves, some of the worshippers taking charcoal foot warmers with them to the services. The log meeting house was used until 1826.

1826. Second church, constructed of brick, was said to have been able to seat 800 persons on special occasions. Due to cold floors in winter, charcoal foot warmers still were used to some extent. Although it is recorded that the present site was chosen almost unanimously, a feud of sufficient extent to cause considerable trouble for the second pastor, the Rev. William Woods, appears to have developed over the location. A few would have built the church a little further east. The second building served the church until in 1854.

1835. First Bethel Academy building erected.

1855. Third church, brick, erected in 1855. Brick were burned on the church property. As noted, some brick from the second building, were used. Now the church seems to have been better fortified against winter. It had four stoves; nothing further is heard of charcoal foot warmers. Total cost of the building, with seating capacity of 550, is recorded as \$6,054.14. A belfry was added in 1888, with the bell from Bethel Academy (last used for school purposes in 1880) hung in it. While the third church was under construction, the Bethelites met in Cannon's Chapel (Methodist), a short distance southward, but no longer in existence, and in the historic Peter's Creek Baptist church of Library. The third church served Bethel until 1910.

1856. Second Bethel Academy building erected.

First Parsonage Constructed

1874. Bethel's first and only parsonage in 175 years constructed. It is a frame house, close to the church, built on land figuring in one of Bethel's early property purchases. Cost of parsonage, with outbuildings and landscaping, was put at \$3,215. Recently the residence has been modernized and generally improved.

Dr. C. W. Wycoff, the fourth pastor of the church, gave a double impetus to Bethel's building. When he received the call from here in 1873 he said he could not accept due to the lack of a parsonage. Previously the church had found no need for a manse. All its former pastors had owned farms in the immediate vicinity. Bethel promptly asked the Rev. Mr. Wycoff, then a pastor within the bounds of the Steubenville (O.) Presbytery, if provision of a home would cause him to change his mind. It would and Bethel set to work at once to comply.

Until the new home was ready, the situation was met with a rented house at the foot of the church hill. The Wycoff family occupied the parsonage for a little more than 39 years of the Doctor's 40-year pastorate here.

Now The Fourth Church, The Present

1909-1910. Thirty-five years after he had brought about the building of the parsonage here, the leadership for a new church for Bethel, its fourth and present edifice, also fell to Dr. Wycoff.

Early in 1909 the congregation decided that it would be better to build a new church than to undertake to repair the old. A building committee of seven was elected. Elder R. K. McEwen is the only surviving member of that committee. The others were J. A. Fife, H. E. Wycoff, E. H. Croco, A. H. Drake, Thomas Larimer and E. J. Edwards. Later Mr. Larimer resigned and Thomas Roach was elected to the vacancy. E. J. Allison of Pittsburgh was the architect and Nicola Brothers the contractors.

While the building was under construction, the congregation worshipped in the Bethel High School auditorium.

As referred to previously, some of the brick of the second and third churches were incorporated into the inner course of the present building. Also the old Bethel Academy bell that in 1888 was placed in the tower of the third church was in turn hung in the tower of the fourth and is still in use.

For comparison with the inflated prices of today, the original cost of our present "beautiful cream colored vitrified brick building of stately lines" back in 1910 was \$30,432. At dedication of the church in May, 1910, there was a mortgage of \$9,000. Paid off gradually, it was burned at the morning service of January 23, 1916. Of course note is to be made of the added cost of improvements to this building through the years, especially the recent enlargement and remodeling of the basement at an expense (another commentary on inflation) considerably greater than that of the original building itself.

In another article an architect describes our present church which, of course with some remodeling of the sanctuary, is to continue with the addition of an Education Building. His opinion justifies the love of more than a generation of Bethelites for the "fourth and present church." If we must have a name for its historical type, "the architectural approach might be considered English Gothic."

What Is In The Cornerstone?

In this day of history-consciousness at Bethel, due to the year-through celebration of the 175th anniversary, it was inevitable that that question, "What is

in the Cornerstone?" would be raised sooner or later. It came first from one of the classes of the Church Vacation School. It turned out that the records were not as immediately available as could have been hoped. However, as had happened so many times before, the day was saved by Elder R. K. McEwen, only surviving member of the building committee of that period, and Miss Anna M. Wycoff. Each attended the corner-stone laying ceremony in 1909.

The cornerstone itself is conspicuously located and marked. It is at the left of the main entrance, bearing only the words, "BETHEL PRESBYTERIAN CHURCH." Cut into it for the depositing box is a hole 12x4" and 10" deep. Concerning the contents, the recollection of Mr. McEwen and Miss Wycoff is that they included:

A Bible, Copies of the Pittsburgh daily newspapers of the day, A list of the signers of the "Mile of Pennies" contribution of the Fannie Dietrich Society to the Building Fund, The name of the pastor, Dr. C. W. Wycoff, and the names of members of the Session.

Mr. McEwen has the impression that a penny also was included, probably just to emphasize the "Mile of Pennies" contribution listed.

Extensive Basement Improvements

1945-1949. Major Improvement in Basement. Work on enlargement of the basement of the church was begun in the summer of 1945 and was completed in November of 1949. We are reminded that previously the present area of the basement had been excavated to only a small extent and that the kitchen facilities were exceedingly hampered. An addition was constructed to provide a furnace room. With the completion of the improvements, the church had a real basement, with modern sanitation, heating and lighting. As noted elsewhere, the aggregate cost of the basement improvements has been put at between \$55,000 and \$60,000.

Great Building Program Of Today

1951-—. Plans under way for constructing Education Building and remodeling of sanctuary. Details, including organization for fund-raising campaign, discussed in other articles.



SECOND CHURCH

Horse Sheds And Upping Block; Some Relics For Fourth Church

HANKS TO Mrs. Mary Poellot Walther, we herewith present a picture of Bethel's third meeting house that not only shows that edifice, but also the horse sheds and the upping block that at one time were accepted as a matter of course. Certainly in the days before the automobile they were essential.

Naturally those of us who grew up in the horse and buggy age could never view the upping block as a mere curiosity. It really rises before us as an old friend, bringing with it a train of interesting memories. Found at the gate of the farm home and at the village store as well as on the meeting house grounds, it was about as common to its day as the gasoline station is to ours. To the youngsters we can only say that it means precisely what is says. Whether as an aid to mounting or dismounting a horse or getting in or out of one of those "spring wagons" of yester year, it was an "assist" that was widely appreciated. Of course there may have been an occasional young buck then who



THIRD CHURCH

could spring into the saddle from the ground as we still may see cowboys doing it in pictures, but the ladies and most of the gentlemen who attended Bethel by horseback literally depended upon the upping block. What was said of the latter in reference to some of the carriages of that early day also stands. Vividly there come back to us thoughts of a certain vehicle that called rather for a step-ladder than an ordinary upping block.

As for the sheds, they speak equally for themselves. They afforded stalls and shelter for the horses of the worshippers and also, as indicated by the picture, cover for a considerable part of the buggies.

What really gives us pause is that it was not so long ago, after all, that the sheds were with us. They were still here when our fifth minister, Dr. Reiter, started his pastorate in 1914, although there were signs that the fullness of their time was approaching. There were three rows of sheds. One, a rather ambitious double affair, with roof sloping from center, was located directly in front of our present church, on what is now Bethel Church road. Two single rows of shedstalls were on sides of the church yard. The last to go was on the side next to the property of Miss Ida Orr.

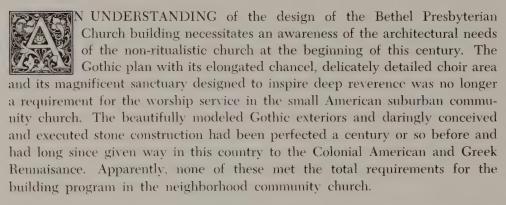
The doom of the sheds was written early in the pastorate of Dr. Reiter not only by the growing use of the automobile and the increasing demand for hard roads, but also by the consciousness that the stalls belonged to the past. Undoubtedly the County of Allegheny also was a most important factor in the decision. Its plan for improvement of what is now Bethel Curch road called for a relocation of a section of the route. This ran right through the big shed. Bethel road was concreted in 1919. Believe it or not, for a short period the side sheds were used for the accommodation of automobiles.



Architect's Description of Bethel, Educational Building and Remodeling

By PHILIPS B. BOWN

of Altenhof and Bown, Architects of Bethel's Building Program



At the turn of the century and somewhat prior thereto, the service requirements of certain of the non-ritualistic churches placed the greatest emphasis on the sermon portion of the religious service. This necessitated a complete change from the old tradition of church planning. The minister now became the focal point in physical planning, in place of the altar. Because of this and the limitations of the hearing distance of the human voice, unaided by any mechanical means, the auditorium type plan was developed. This plan, which is the one used for the Bethel Presbyterian Church, placed in its original conception the pulpit on an extended platform area in the front of an auditorium plan chancel with pews radiating therefrom.

Further program requirements necessitated a Sunday School area for the Christian education of the children. In addition, it was desirable to include in the worship service, held in the main auditorium, the population of the Sunday School. To accomplish this and also to permit the inclusion of a greater number of adult attendance on Holy Days and special occasions, the "Akron Plan" was conceived. This plan placed the Sunday School area adjoining the main auditorium at either side or rear, and separated by movable partition. This plan is the one used for the Bethel Presbyterian Church.

Aside from the plan architecture of the building, we must search to considerable extent for an historical "type". Suffice to say that the architectural approach may be considered English Gothic. This stylization, however, is of little consequence. The building has been well constructed and "en masse" presents an inspirational expression of a love for God's House.

Now, in this year 1951 and one hundred seventy-five years after the founding of the Bethel Presbyterian Church, the congregation has approved the remodeling and extension of the present structure to meet the New Curriculum and ever increasing membership.

It is proposed by the architects, Altenhof and Bown, to increase the seating capacity of the main auditorium by adjusting the plan layout to what may be architectually termed the "Lutheran Plan." This, in effect, necessitates the elongation of the main central nave and the treatment of the side appendages of the present building as transepts. A balcony and narthex are to be added at the rear of the nave. The sanctuary will be increased in depth and completely refurnished to meet with the requirements of the program.

To the rear of the present building and extending toward the church cemetery, it is proposed to erect a modern Christian education building, complete with all facilities required for teaching and recreation. This unit is so designed as to permit separate maintenance and operation with its own entrance lobby, etc. The offices of of the church will also be housed in this section. This segment is to be joined with the new chapel which in turn is connected to the narthex of the main church auditorium by a closed cloister, thus completing the quadrangle.

The cloister has been located to constitute its usage as the main entrance to the church auditorium as well as to the chapel. Between the rear wall of the existing church structure, the Christian education building, the chapel, and the cloister is a courtyard designed for outdoor classroom use as well as limited recreation.

The exterior design of the proposed additions will harmonize with the present structure.

Minister on Symbolism in Bethel; Contribution to Better Worship

BY REV. VANCE YARNELLE, Minister of Bethel

N RECENT Years much attention has been given in Protestantism to the improvement of public worship, especially among non-liturgical churches. This has reflected itself in the form of service, in architectural design, and in the use of symbolism. People have become conscious of this, so that the man who used to talk about the "preaching service in the auditorium" now speaks in more reverent tones of the "worship service in the sanctuary." The chancel arrangement is designed to contribute to better worship in historic Bethel Church.

The location of the Communion Table emphasizes that which is central in worship, communion with God through the Lord Jesus Christ. The location of the pulpit, lectern, and choir in relation to the Communion Table indicates that the preaching of the Word, the reading of the Word, and the singing of sacred music, all contribute to that which is central in Worship, communion with Christ. It should be emphasized that the Communion Table is a table, and not an Altar. An Altar is a place of sacrifice, such as is used in the Roman Mass, but the Table is the place of fellowship around which Christ gathered with His disciples. This location places emphasis on the Sacrament of the Lord's Supper through the symbols of which we commune. Each Lord's Day, other than Communion Sunday, the table has on it the cross and candlesticks. The Cross is not a crucifix; it is an empty cross; we worship in the knowledge of a risen Lord. The candle is the ancient and traditional symbol of light. Christ said, "I am the Light of the World," and again, "Ye are the Light of the World."

The red color in the pulpit scarf, table drape, and Bible markers is the symbol of blood, fire, Christian zeal, the work and ministry of the Church. The ancient Hebrews taught that the life is in the blood, and so the color red may well mean to us life in the church. On the pulpit scarf is the IHS symbol, meaning Jesus Christ the Lord. The letters IHS are not the initials of a slogan or phrase as some have been taught; they are the abbreviated form of the name Jesus. In both the Latin and Greek, Jesus begins with an I because there is no letter J. The Bible markers contain two symbols: the XPN symbol and the Celtic Cross, XP is an abbreviated form for Christ. XPN stands for "Nika," meaning

"conqueror," so that the symbol means to us that through the Bible and Christian experience we are brought into contact with "Jesus Christ the Conqueror."

The Celtic Cross is the symbol adopted by the Westminster Fellowship in the Presbyterian Church, and it is appropriate that we should use it as an evidence of our concern for the young people of the church. The circle is the traditional symbol of eternity, so that the Celtic Cross teaches us that the way to eternal life is through the Cross of Jesus Christ. The flowers do not have any historic Christian symbolism; therefore, they are properly placed not on the Communion table but on separate stands made for that purpose. They may indicate to us something of the beauty and fragrance of the world our God has created.

The Symbols in the windows, together with their meaning, are as follows: Two Tables of Stone—the Ten Commandments; I H S—Jesus; Winged Wheel—rare symbol of the Holy Spirit; Bible—Word of God; Lamp—Word of God, Truth, Inspiration, Enlightenment; Harp—joy, music, worship; Grapes and Cup—Communion Wine; Anchor—hope; Alpha and Omega with the cross—Jesus Christ, the beginning and end of all things; Cross and Crown—The Cross the way to eternal life; Twelve Bunches of Grapes—the Twelve Apostles; Vine and Branches—Christ and His Church.

The Westminster Bands worn by the Minister at the throat signify the Word of God. The Two Tabs variously signify the Old and New Testaments and the two parts of Christ's nature. The Academic Hood is indicative of the Presbyterian standard of an educated ministry; the colors of the Hood denote the degree and institution granting it.

Much of our worship is through symbolism. The sacraments are symbolic, and it is through symbols that we approach and come to understand the deeper truths and spiritual realities of our Christian Faith. It is through symbolism that we are brought into remembrance of the great teachings of our Faith. Through them we have a connection with Christian history and tradition; we have a "communion with the saints" who inscribed them on the walls of the ancient catacombs.

It is, therefore, earnestly to be hoped that the members and worshippers in Bethel Church will familiarize themselves with the symbols and their meaning, that the mode of worship practiced in our historic reformed tradition may be more meaningful, to the end that the worshipper himself may be brought into that greatest of all experiences, the divine-human encounter.

Story of Bethel's Finances; Record of Property Purchases; Buildings and Contributions

MRS. MARGARET PRITCHARD WILSON, a member of Bethel's Committee on History, served for 22 years as the financial secretary of the church, resigning in 1949. Trained in secretarial and bookkeeping work, she was for eight years secretary to the General Secretary of the Young Men's Christian Association of Pittsburgh. Later she was the bookkeeper of the estate of James Laughlin, Jr., of Pittsburgh. She was born in Southside Pittsburgh, the daughter of David E. and Annie Jones Pritchard. When she was three the family removed to the Borough of Knoxville, where she spent her girlhood. In 1912 the family came to Brookside. Margaret Pritchard was married in 1920 to Harold L. Wilson. The Wilsons, whose home is in Oakhurst, have one daughter, Jean Alice, a graduate of Grove City College and now a teacher in the Bethel Memorial school. Mrs. Wilson has been a member of Bethel since 1915. For 12 years she taught a class of girls in the Sunday School. Besides her long application to the financial affairs of the church, Mrs. Wilson has taken part in various activities of the congregation. She was the secretary of the Pastoral Committee in charge of the filling of the vacancy caused by the resignation of Dr. Reiter after his 32 years of service.—(Ed.)

BY MARGARET PRITCHARD WILSON



CHURCH HISTORY is not complete without some mention of its temporal affairs. We find the first reference to contributions made by those interested in advancing the Kingdom of God in this part of the Western frontier, in the diary of Dr. John McMillan, when in 1779 on the 4th Sabbath of February together with the follow-

ing Monday spent at Oliver Miller's on Peter's Creek, he received 23 pounds 10 shillings.

The first piece of property purchased was the following year, 1780, when one acre of land was deeded by Nathan Couch to Andrew Hood, David Frazer and William Tidball for the sum of 45 pounds current money of the State of Pennsylvania, for the use of a Presbyterian Meetinghouse of Peters Creek Congregation. The present Manse occupies part of this original Church site.

There are no financial records for the years covered by the first pastorate, that of Rev. John Clark (1783-1794), except mention of contributions to Missions —1 pound, 7 shillings, 6 pence in 1791 and 2 pounds, 9 shillings, 6 pence in 1793.

Records covering the second pastorate—Rev. William Woods, (1797-1831)—also are meager, but again there is mention of contributions to Missions during the year 1806-1819, \$253.25, and 1822-1832, \$759.29.

It was during this pastorate that the second purchase of property was made, when in 1826 a strip of land 16½ x 388.67 feet was obtained from Philip and Catherine Couch for the sum of \$5. The piece lies along the road directly across from the present Church Building and extends to the Manse property. The following year, 1827, the third property purchase was made. Almost four acres of land was acquired from Thomas and Elizabeth Tidball for \$50. This is land now occupied by the oldest part of the cemetery, the parking lot next to the Church building, the lawn and front half of the building. This tract is mentioned in the deed as "being a certain parcel of land upon which the meeting-house of Bethel Congregation now stands." This refers to the second building erected in 1826. It was a brick structure facing eastward. The front had three doors with windows between. The pews had doors. This building was described in 1928 by Mr. John T. Fife, then the oldest member of Bethel, who remembered it as a boy. Mr. Fife recalled that audiences as large as 800 had gathered in this building on special occasions.

IMPROVEMENT IN RECORDS

Beginning with the third pastorate, that of Dr. George Marshall (1833-1872), records are evidently complete. A total of \$34,934. was contributed for Congregational expense, \$5,368 Miscellaneous, \$15,800 for Benevolences, or a total of \$56,102.00. It was during this pastorate that, in 1855, the third meetinghouse was completed. When the building committee was appointed it was authorized to proceed with the construction and advertise for bids when \$3,000 was subscribed. The cost of the building was \$5,554.14 and when the first service was held only a small balance of \$131.58 remained unpaid. The fourth property purchase was made at this time when for \$500 approximately $2\frac{1}{2}$ acres was purchased from John F. and Eliza Eggers. This piece adjoined the first property purchased and extended east to the present Wycoff property. In 1928 this tract was exchanged with the Graeser heirs for a piece of land lying behind the strip purchased in 1826 across the road from the present church.

In 1857 a strip containing one-tenth of an acre was purchased from Rev. George Marshall and Mary, his wife, and adjoins the second property purchase to the south. The nominal fee of \$1 was charged for this fifth property purchase. In 1866, the sixth and seventh property purchases were made, when plots containing about two and one-half acres were obtained from the Marshalls for the sum of \$593.12½. This property is known as the Second Section of the Cemetery.

It was at the beginning of the fourth pastorate, that of Dr. C. W. Wycoff, (1874-1913), that the present Manse was erected, being first occupied in February, 1875. The cost of the Manse, outbuildings and landscaping was \$3,215.

During the years 1873-1913 records show \$78,042 contributed for Congregational expenses, \$3,330 Miscellaneous, \$31,827 for Benevolences, or a total of \$113,199.

The eighth property purchase was made during this pastorate, when in 1909 half an acre was secured from H. L. Marshall for \$377.26. This piece ran parallel with the church building. In 1909-1910 the fourth and present Church building was erected and occupies part of this ground. The contract price for the building was \$20,800 and the first subscription amounted to \$19,785. The total cost of the beautiful building in which we now worship, including interest on mortgage was \$30,432.32. At the time of dedication, May, 1910, there was an indebtedness of \$9,000, which was gradually liquidated.

MORTGAGE IS BURNED

During the fifth pastorate, that of Dr. Murray C. Reiter (1914-1946), the small amount of indebtedness remaining on the building was paid and the mortgage burned in January, 1916. In 1926 the present Pipe Organ was installed at a cost of \$7,400. Of this amount \$5,000 was received from sale of coal under part of the Church property and the balance raised by subscription. During the years 1914-46 \$291,489 was contributed for Congregational expenses, \$20,866 Miscellaneous and \$129,402 for Benevolences, or a total of \$441,757.00.

The ninth and last property purchase was made in 1928, when half of Lot No. 53 in the Oakhurst Plan was bought at a cost of \$1,150. This piece adjoins the Church property on the south.

In 1946, toward the close of Dr. Reiter's pastorate, an addition was built to the church on the Marshall Road side, adjoining the basement, to provide space for a new heating plant and thus release all the Church basement for much-needed Church School accommodations. A mortgage of \$14.000 was placed on the building at this time, which was later reduced to \$9,000.

During the years 1941-1945 special appeals were made for Funds for Presbyterian War-Time Service projects and Bethel contributed about \$1,500. In 1945 The Restoration Fund of the Presbyterian Church was undertaken and Bethel's quota was \$8.670.08. About \$3,000 was raised toward this fund during 1945 and 1946. Also in 1945 the Western Pennsylvania Home for Aged Presbyterians launched a building program and Bethel was asked for \$5,000. About \$4,000 was contributed or pledged that year through an Every-Member Canvass. During these years improvements and repairs were made to the Church building amounting to about \$10,000.

IMPROVEMENT OF THE MANSE

Early in 1947 extensive repairs and improvements were made to the Manse at a cost of approximately \$4,500, including carpeting.

In the present pastorate, that of Rev. Vance Yarnelle, which began in May, 1947, the balance of the Restoration Fund was raised and the obligation of \$1,000 to complete our quota to the Home for the Aged was provided for, and a contribution of over \$1,500.00 given toward Crestview, Presbytery's camp at Slippery Rock, Pa.

For the period 1947-1950 records show contributions toward Congregational Expenses; \$84,849; Specials, \$40,022; Benevolences, \$38,837; total, \$163,708.

Extensive remodeling of the church basement was undertaken during 1949-1950 with the result that the maximum amount of space has been provided for Church School purposes. A portion of the basement was partitioned off and a kitchen provided and fully equipped. This work was done at a cost of \$36,194.01. A portion was provided for by special gifts and from regular contributions toward Church support, and in November, 1950, the Congregation approved adding \$21,000 to the existing mortgage of \$9,000 to cover the balance of the cost. At the close of 1950, \$8,000 had been paid on this mortgage, leaving an indebtedness of \$22,000, which it is expected will be reduced substantially each year out of current receipts.

BUDGETS OF EXPANDING SERVICE

As the church grows with the community, its program of service expanding with increase in membership, it is but natural that its budget also should mount. Bethel's membership at the close of 1947 was 763. In the period of four years since, it has grown to around 1200. Meanwhile there was the extra cost of an extensive improvement of the basement. Since 1947 is on the books as a ninemonth year due to a change that made the fiscal year conform to the calendar year, we will start with 1948. The budget for that year was \$25,740. For 1949 it was \$32,315, the advance accounted for chiefly by a mortgage carrying charge. With nothing included for the mortgage, the budget for 1950 was lower, \$30,896; with provision made for a \$7,000 mortgage reduction, the budget for 1951 was \$41,920. The 1952 budget calls for \$45,070.

In 1951 Bethel's total giving, for the various purposes and through the different channels, aggregated \$62,407.56 compared with \$51,084.00 in 1950. The 1951 total was nearly triple that of 1946. Meanwhile there was the successful drive for \$150,000 for the Education Building.

Elsewhere some details are given of the basement improvement, including an addition for a furnace room, that was spread over several years. It was really a major improvement with its aggregate cost placed at from \$55,000 to \$60,000.

It is no part of our assignment to discuss the problem of inflation. Obviously, however, the soaring prices of the war and transitional years cannot be overlooked in our accounting. For a measure of the advance, note that the improvement of the basement and addition of a furnace room cost nearly twice as much as the construction of the church itself in 1909-1910.

Similarly, of course, the high prices of the period have to be kept in mind when contemplating the estimated cost of our present construction program which includes an Education Building and remodeling of the sanctuary to provide more seating capacity. At a special congregational meeting on April 18, 1951, Mr. John S. McCabe, General Chairman of the Building Extension and Improvement Program Committee, estimated the aggregate cost of the building program at \$247,000. What part of this would be undertaken in the initial fundraising campaign was left to a later decision.

Figures and information used herein which pertain to the years 1776-1935 have, with the permission of Mrs. Degelman, been taken from the history copyrighted by the late Mr. William C. Degelman in 1936 and compiled by him with the assistance of Miss Anna M. Wycoff and Miss Annie M. Poellot.



MISS KARLA R. STROBL

Bethel Home Missionary, Teacher and
Social Worker at Coverdale Mission.

Bethel Takes Church To Miners; Missions at Beadling, Coverdale; Teaching, Preaching, Social Service

ETHEL Founded and for an unbroken period of more than 27 years has led in the operation of the Coverdale Mission and Chapel.

Over a period of more than 50 years Bethel was identified almost continuously with the Beadling Mission School and Chapel. It is true, of course, that for a time in the earlier years the Methodists conducted the Mission School and that from the spring of 1912 to the fall of 1916 the Mission was under the care of the Dormont Presbyterian church. In the latter year, however it was returned to the supervision of Bethel and remained under it until in 1944, a stretch of 28 years. For the past seven years Beadling has been under the care of the Mt. Lebanon Presbyterian church. But we have a better measure than mere formal dates for the length of Bethel's identification with Beadling. Our fourth minister, Dr. Wycoff, preached occasionally in a school house in that neighborhood before 1890 and members of Bethel taught in the Sunday School then forming. It was Dr. Wycoff who preached the sermon dedicating the Mission Chapel in 1892. Then there is the record established by Miss Blanche McEwen of Bethel of 50 years of teaching in the Beadling Mission School and the further record of Dr. Reiter's teaching the Men's Bible Class there for 27 years.

For a brief time in recent years Bethel also was in charge of the Mission at Mollenauer.

Service to Miners and Families

The importance of the service rendered by Bethel to the people of those three localities cannot well be overestimated. All three places were identified with coal operations. While we read now of some of the mines as "worked out" and abandoned, there remain the problems of transition and adjustment. However, the most vivid memories of hardship in the area are attached to the long coal strike of 1927 and the great depression of the Thirties. They were periods that not only proved the friendship and worth of the Missions, but also the quality of the people of various racial origins who were chiefly affected. As in World War I and later in World War II and now in the contest against Communist aggression, they demonstrated the soundness of their Americanism. Bethel's military honor rolls have their share of names from Coverdale and Beadling.

It is pertinent to consider all these angles in view of the reports of civic and other surveys which show the Bethel district as "undergoing rapid transition from a rural mining area to a higher economic level." Certainly the Missions have their part in such an adjustment and are entitled to recognition of their contribution to good citizenship along with their other services.



COVERDALE MISSION CHAPEL

The Beginning at Coverdale

The town of Coverdale was built not by the Pittsburgh Coal Company, as stated erroneously in our basic history, but by the Pittsburgh Terminal Railroad and Coal Company with the opening of its mine in 1920. A number of the families settling there, feeling the need of religious instruction for their children, held a consultation and decided on steps to meet the need. The session of Bethel, on February 22, 1924, appointed Elders H. E. Wycoff and Harold L. Wilson with Francis Smith and Matthew Blair to look into the question of organizing a mission school at Coverdale. With a favorable report, a Sunday School for Coverdale was organized June 22, 1924, with the election of these officers: Superintendent, Matthew Stewart; assistant superintendent, Matthew Blair; secretary, Carrol O'Leary; treasurer, Evangeline Hughes. The coal company donated the use of an old store room for the school, and the latter was under way in a spirit that was never to be checked.

On October 1, 1926, Miss Karla R. Strobl was sent to the Coverdale Mission as Presbyterial missionary, and has been with it ever since. Her record as a teacher, home missionary and social worker is generally acclaimed. She has just been presented a service pin by the Presbyterian Board of National Missions for her 25-year record, and the Women's Association of Bethel has cited her along with several other women for outstanding work in the service of the church.

Miss Strobl was born in Prague, Czechoslovakia. She came to America in 1921 and spent four years at the Coraopolis Training School, graduating in 1925. After teaching a year at Fleming Park, Miss Strobl came to Coverdale.

So impressed was the Pittsburgh Presbytery with the results of the work of Miss Strobl that in the latter part of 1928 it granted the Mission \$4,200 to erect a building of its own. The people of Coverdale raised \$500 to add to the building fund. The coal company furnished the site and donated the pulpit. William Shafer donated the piano and bookcase. The East Liberty Presbyterian church

gave the chairs and a victrola. Financial contributions to the Mission were made from time to time by organizations of the Bethel church. The new building was dedicated June 30, 1929. A white frame structure on Main street, at Maple, with pillars at the entrance and corners, a hedge fence and trees commencing to take on size, it adds to the appearance of the neighborhood. Beside it there is a small enclosed square containing the honor roll of soldiers of the area.

Volunteers Dig Basement

With the need of more space at the Mission, more than 50 men and boys, volunteer workers, in the summer of 1935 dug out a basement under the entire structure, placed concrete block walls, a concrete floor, beaver board ceiling, installed electric lights and painted the whole area. J. F. Galley gave a hot air furnace, John H. Matthews, Sr., a cook stove and the Pittsburgh Presbytery the paint. An aggregate of \$517 was raised in the community for materials.

Preaching services at intervals started at the Mission in 1926, with students from the Western Theological Seminary aiding. A series of special evening meetings was closed March 18, 1934, with a Communion service conducted by Dr. Murray C. Reiter of Bethel and Dr. P. W. Snyder of the Board of Presbyterial Missions, assisted by Elders Hamilton S. Brown, Harold L. Wilson, Lewis E. Linhart, Edward Krebs, J. L. Poellot, George W. Helmlinger and William C. Degelman. It was at that service that the first members, a total of 30, were received into the church at Coverdale.

From 1926 to 1945 Elder Harold L. Wilson was active in the Sunday School at Coverdale, serving as superintendent most of that time.

In the early period, Hamilton S. Brown served as assistant superintendent of the Mission school for several years.

Besides her varied duties at the Mission, Miss Strobl has done personal evangelistic work in the community.

Eventually regular evening preaching services were conducted at the Mission by Dr. Reiter, other local pastors and students of the Western Theological Seminary. Now, with the Chapel having its own board, regular morning worship services are held.

A Minister for Coverdale

Since the position was created in December, 1948, the assistant minister of Bethel, along with his other duties, has served as minister of Coverdale; first, the Rev. Charles D. Bayha, and later, starting the first of this year, the Rev. Donald L. Airev.

Elder Lewis Linhart is Sunday School superintendent at the mission and he and his wife, Mrs. Virginia Linhart, teach classes. Mr. and Mrs. John Sekon both teach. Mrs. Bessie Lake has been Sunday School treasurer for many years. Mrs. Celia Blair has been teacher of the Woman's Bible Class for some 23 years. Mrs. Jane Morgan was an active member in the Coverdale Chapel from its beginning almost to the end of her long and useful life. Her daughter, Mrs. Anna Beadling, has been a pillar in the Chapel in many ways ever since the work in

Coverdale began. Mrs. Nellie Hindmarsh and Mrs. Blanche Ruth Gourley have also been standbys through the years since this Mission began.

Mrs. Olive Gardner, the caretaker of the Coverdale Chapel for 22 years, at first a volunteer, now with a small salary, is still doing a great work. It includes many things, as she teaches a Sunday School class and takes over Kindergarten or children's clubs whenever the missionary needs her.

As every place else in this changeful period, the people of Coverdale have been coming and going. Besides the members of the Mission and Chapel who have died, Miss Strobl comments that she also has seen "many move away" since the mines ceased operation. But some jobs in other occupations in the area are being found and there always is talk of the development of new industries. Coverdale is, of course, a part of Bethel borough and the Bethel optimists see nothing but continued growth. In any event, the Coverdale Presbyterian Chapel today reports 103 members and an enrollment of 140 in its school. Fourteen pupils were received into church membership in 1950 on profession of faith.

Beadling: How a Mission Arises

Years before Coverdale, a coal operation at what was to become Beadling brought a Mission. In 1883, nearly 70 years ago, William and Thomas Beadling opened a coal mine on Painter's Run. A few years later some of the people attracted to the area wanted religious services. For a time meetings were held in the school house at Essen, with Dr. Wycoff, the fourth minister at Bethel, preaching occasionally and members of this church teaching Sunday School classes. As noted previously, Methodists then took over for a period. From time to time ministers of several denominations conducted services in the skating rink below the coal tipple, on the "flat" near the company store and in Gilkeson's Grove. For several months in 1891 a Sabbath School was conducted in the home of James Beadling. On ground donated by Finley Gilkeson a chapel was constructed in 1892, with the Beadlings contributing largely to meet the cost.

As already noted, Bethel had practically continuous connection with the Beadling Mission and Chapel for more than 50 years. The record shows that while Dr. Wycoff and Dr. Reiter did not do all the preaching at Beadling in that period, they were looked upon as the regular ministers of the chapel. There are various references to "assistants" of Dr. Wycoff. As observed, Dr. Reiter was in charge for one stretch of 28 years, meanwhile teaching the Men's Bible Class for 27. For several years, 1916-1918, Dr. Reiter also served as superintendent of the Mission School. Looking over the record of Sunday School superintendents at Beadling, one notes that Elder John L. Poellot of Bethel served for nine years, 1899-1908; R. K. McEwen, an aggregate of ten years, 1908-1912 and 1921-1927, with an intervening stretch as assistant superintendent. Others who served as superintendent of the Mission School for periods of varying lengths were Hugh M. Stilley and Warren Quigg.

When the Beadling Mission was turned over to the Mt. Lebanon Presbyterian church on June 31, 1944, it had 87 members in good standing and 13 on the inactive roll.

Bethel's War Service Record; Valuable Source of History; In All of Country's Conflicts

RECOGNITION DAY, JUNE 3, 1951

Preceding the morning service, with Clayton E. Walther as narrator, recognition was given to the members of Bethel past and present who served their country in war. It was stressed that this church has been represented in every conflict in which the United States has engaged, with a number of its young men now enlisted against Communist aggression.

Citation was given John G. Ennis, Bethel's only surviving veteran of the Spanish-American war.

Veterans of World Wars I and II in turn also rose in response to invitation and were paid tributes.

Eight women are included on the church's War Service Honor Roll, which was printed in full on the Calendar for the day.



ETHEL has been represented in every war in which this country has engaged. Founded in the year of the Declaration of Independence, it had men in Washington's army in the Revolutionary struggle as well as in the border warfare of this region. Today it is represented in Korea and other points in the contest against Communist aggresion.

This record has never been considered in a narrow sense. While separate mention of Bethelites in the milita-

ry service was made to some extent in the earlier records, usually the enlistments for the whole neighborhood were given. For instance, our basic history, page 137, carries the entire roster of Captain William Fife's Company, Second Battalion, of Washington County Militia in the Revolutionary war, with the comment that "many names of early members of Bethel church and other pioneers of this neighborhood" were included. Dr. John McMillan, founder of Bethel and

a number of other churches, was himself a member of the Washington County Military. It also is to be kept in mind that at the time of the Revolutionary war Bethel's parish spread over a much larger area than it does today.

COMMUNITY BURIAL GROUND

Similarly we are reminded that Bethel Cemetery, while distinctly related to this church, also is to a growing extent a community burial ground. Fourteen Revolutionary soldiers are recorded as interred in it. A remark frequently heard is that Bethel Cemetery contains the graves of soldiers of every war in which this country was engaged. This could be, although at this writing no record is given of the grave of a participant in the Mexican war. Definitely this community was represented in that contest. Mr. Degelman, on page 41 of his book on the history of this church, refers to Dr. Marshall as mentioning that John Gilchrist, a student at Bethel Academy, "fell fighting for his country in the streets of Puebla, Mexico."

Steps have been taken to provide a Memorial Marker in Bethel Cemetery for that young man who fell in the Mexican war.

In later lists of the members of Bethel and others of this area in the military service, separate headings are used; as "Bethel," "Beadling" and "Bethel Neighborhood." Other rosters include the name of Coverdale. Still later the names from Bethel, Beadling and Coverdale are all run together under the heading of Bethel.

For all of these reasons, the records of this church and its cemetery, in normal as well as extraordinary times, are of especial value to historians. They contain data of interest to the whole community, the entire region. They furnish "leads" for studies in many directions.

The Presbyterian Historical Society of the Upper Ohio Valley, as stressed at its meeting in this church last May, is planning to publish a complete—a definitive—history of the development and influence of Presbyterianism in the great region it represents. Bethel is one of the fountain-heads for this history. We may be sure that our records will be gone over again with renewed zeal and thoroughness.

LIVING RECORD—HAS TO BE KEPT UP TO DATE

Here we make no pretense of any such completeness in our study. Moreover our record in the main is a living, growing one, requiring at intervals to be brought up to date. In our limited review we are simply passing on the available data to add to the challenge that all of us become "history conscious" and report any new information we may find. At the close of World War II Bethel's honor roll included 114 names, among them those of Coverdale Mission and some from Beadling, which, on June 30, 1944, was taken over by the Mt. Lebanon Presbyterian church. Since the close of that war, Bethel's membership has been greatly increased. To the men received in that period we sent 200 question-

naire cards, asking if they had been in either World War I or World War II and whether any women of their families had been in the service. The responses totalled 126. They showed 75 more veterans in our membership. Unhappily four of the cards were unsigned and undoubtedly some who were in the service have not reported.

So the effort for accuracy will have to be continued.

The revised list shows two more women for Bethel's Honor Roll, making a total of seven.

Also of the men reporting, two served in both World War I and World War II.

With the explanations and the qualifications given, we will consider Bethel's roster for all the wars. Although, as pointed out, our records for the Revolutionary war show neighborhood and church names mixed, those of the Bethelites were pretty familiar and indicated that a goodly number of the men from this church bore arms in the cause of independence.

REVOLUTIONARY WAR

Naturally the name of Fife is conspicuous in the roster. Reference has been made to Captain William Fife's Company in the Second Battalion of the Washington County Militia. Other Fifes mentioned are William Fife, Jr., John Fife, Sr., John Fife, Jr., Samuel Fife and James Fife. Among other names in our Revolutionary war records are those of Alexander Gilfillan, John Vance, Henry, Joseph and Richard Hultz, Joseph Couch, John Douglass, Adam, James and Joseph Patterson, Thomas Tidball, Captain Thomas Douglass, William McCulley, Joseph Philips and William Wilson. Names of the fourteen soldiers of the Revolution recorded as buried in Bethel Cemetery are:

Captain William Fife	Samuel Fife	William McCulley
William Fife, Jr.	James Fife	Joseph Philips
William J. Fife	John Douglass	William Wilson
John Fife, Sr.	Cap. Thomas Douglass	*Peter Croco
John Fife, Jr.	Alexander Gilfillan	

*Peter Croco, who came to this district from the Eastern part of the state after the war, was buried in the orchard of his farm. His grave has not been located, but "a Revolutionary marker has been placed to his memory in Bethel Cemetery."

WAR OF 1812

Two sons of Alexander Gilfillan of the Revolutionary war record were enrolled as privates in the 16th Regiment, First Brigade, 15th Division, in the War of 1812, but it is added that they "were returned home for want of arms." Both rest in Bethel Cemetery.

MEXICAN WAR

As observed previously, Bethel seems to have been connected with the Mexican war of 1848 by only one man, John Gilchrist, a student of Bethel Academy, who lost his life fighting in the streets of Puebla.

CIVIL WAR

Many men of Bethel responded promptly to President Lincoln's call in 1861 for volunteers to meet what was here branded as the "Slaveholders' Rebellion." Dr. Marshall, the pastor of Bethel, was granted leave of absence on September 26, 1861, to spend six weeks with the army at Washington. Here again the Bethel roster includes names of men of the neighborhood as well as of the church. The list follows:

Samuel M. Adams	John T. Fife	David F. Morrow
M. M. Beltzhoover	William J. Fife	Samuel Morton
Daniel Beltzhoover	James Espy Fife	David Hamilton Morton
John A. Berry	Jared B. Fife	William McClease
John M. Boyce	Johnston A. Fife	Wilson McCully
William Boyce	Joseph Fisher	J. Alex McMillen
Samuel Conner	Joseph Gibson	James J. S. Philips
John Conner	William Gibson	John Kennedy Philips
Stephen Conner	John Gilfillan	Newton Philips
Johnston A. Conner	James Lee Graham	Frederick Quigg
Borland Conner	Enoch Holland	John Quigg
William H. Conner	Joseph S. Hope	William Quigg
Quincey Conner	John P. Hultz	Andrew Rankin
Hiram Conner	Israel P. Hultz	David Rankin
James T. Couch	Isaac Hultz	James Rankin
Joseph Couch	Marshall M. Hultz, M.D.	Robert M. Rankin
Alex Coulter	John R. Hastings	John D. Sauters
Henry Croco	Kenny Hastings	John Trimble
Joseph Croco	William H. Hastings	David Walker
Samuel Croco	William Hill	William Walker
David Crum	John Jamison	William S. Wallace
Thomas H. Douglass	John A. Jamison	Thomas C. Wilson
Scott Donnelly	James Linhart	James E. Wilson, M.D.
Barnett B. W. Drake	Robert M. Long	John R. Wilson
John B. Drake	James Lynch	Thomas E. Wilson
Thomas Espy	John Matthews	William E. Wilson
Jesse Espy	Robert Matthews	Samuel T. Woods
James Espy	William Mercer	

Scores of veterans of the Civil war are buried in Bethel Cemetery.

SPANISH-AMERICAN WAR

Bethel's membership today includes one veteran of the Spanish-American war—John G. Ennis. Members of this church or neighbors who responded to the call for volunteers for that contest are listed as follows:

L. H. Cheesman-Co. A, 10th Regt., Pa. Vol.

Welser Roe Walker-Co. A, 14th Regt., Pa. Vol.; Co. D, 47th U.S. Vol.

Jesse S. DeMuth, M.D.-First Lieut. and Assistant Surgeon, 12th Regt., New York Vol.

Sergeant John G. Ennis-Co. G., 18th Regt., Pa. Vol.

Corporal Joseph Ennis-Co. G., 18th Regt., Pa. Vol.

The Ennis men, brothers, enlisted from the City of Allegheny (Northside). After the close of the war, John G. Ennis spent two more years in the National Guard, advancing to First Lieutenant. On November 27, 1902, he married Miss Winetta Cornelius of Mt. Washington, Pittsburgh. For some 40 years they have resided in this district, their present home being in Oakhurst. It scarcely needs to be stated that for practically all of their long residence in this district they have been members of Bethel. Here now is a special announcement concerning them—they are planning to celebrate their Golden Wedding next year.

Joseph Ennis lives at Mars, Pa.

Dr. Jesse S. DeMuth is buried in Bethel Cemetery.

WORLD WAR I

Our Roll of Honor for World War I, 1914-1918, is in three divisions—Bethel, Beadling and Bethel Neighborhood. The list follows:

There is this happy comment at the bottom of the list: "Peace (Armistice) was declared November 11, 1918, and all were welcomed home without the loss of a life."

LATER ADDITIONS TO WORLD WAR I ROLL

World War I veterans joining Bethel after the close of the contest included:

Charles W. Tanner Robert MacLachlan Clyde F. Shellito John P. Martin E. T. Colteryahn James J. Bothwell

Stanley Granger Felix A. Gunther W. W. Hague Mrs. W. W. Hague

J. A. Elton Henry W. Reynolds C. W. Peters F. J. W. Spohrer, Jr. Robert T. Hurst John D. Helmlinger Alcwyn Jones Perry L. Koch

SERVED IN BOTH WORLD WARS

Three of the later additions to Bethel's membership served in both World War I and World War II. They are:

> Dr. Harold H. McBurney George J. Johns W. W. Hague

WORLD WAR II

The enrollment from Bethel church, Coverdale mission and from Beadling in the earlier years for World War II totalled 114. Of this number five were women. The roll follows:

James K. Barker Lewis R. Barnes Norman C. Barton, Jr. Robert C. Beadling George T. Beck Robert Beck Edward C. Boss Donald M. Boyce Clarence S. Brown H. Weldin Brown William J. Brown Graydon O. Brubaker Thomas M. Buck, Jr. Paul A. Bundy Irene M. Burns Robert F. Carson Winfield B. Carson, M.D. William D. Hast, Jr. Thomas R. Charles, Jr. John Cherry Howard K. Cole Denzil C. Craig

Cpha G. Crawford Charles R. Criss Edward G. Croco David C. Davies, Jr. William A. Eichleay James H. Ellis James L. Eveson Melvin N. Fife Joseph H. Fife Wayne M. Frarie, Jr. Robert H. Fulton Albert Gardner Carl L. Graeser, Jr. Dale A. Gunther William W. Hague William W. Hague, Jr. * James L. Hays Thomas Henderson

Elmer H. Hoff, Jr. Daniel W. Hoffman Rolland L. Hoffman Ralph R. Hultz James H. Hunt James C. Husler James C. Isaacs Howard F. Jack Donald A. Jones Alvin H. Kearns John B. Keeler, Jr. Kenneth R. Kincaid Cecil Knight Walter R. Knowlson Charles Lacey John W. Lambert Donald E. Leake Thomas Murray Leake Miller Maits Mrs. Anna M. Martin Howard E. Matthews

Henry J. Hermann

Lee Hetherington

Royall R. Mauzy George H. Nelson John Slifko, Jr. Harvey A. May Mrs. Edwin F. Hirt, nee Henry Howe Smith Henry T. May Natalie Paul Lee S. Smith James C. May Thomas H. Smith Jess A. Pennington, Jr. Orveal R. May J. Walter Philips, Jr. John M. Stewart, Jr. William D. May, Jr. William H. Philips H. Calvin Stilley George Mechtel Charles J. Sutton Mrs. Jack A. McGrew, nee Stephen W. Mechtel Marylu Purcell Lee W. Tarn Richard C. Mills John H. Ralston James R. Tarr L. P. Montgomery, Jr. Frank Razborzek John Paul Thomas Albert Mueller Robert J. Reid Kenneth K. Thompson Donald L. MacLachlan Murray C. Reiter, Jr. Woodrow W. Vawter John S. McCabe Wilbert Robinson Rev. James A. Walther Carl T. McLain Thomas Robson Ralph W. Wilson John S. Wolf John T. McConkey Bernice L. Ross Thomas B. McGuire Dr. John S. Schnabel Edward E. Wood Donald M. McMaster George R. Shurtz John R. Wood William C. McNary Robert S. Wycoff

*For James L. Hays there was to be a Gold Star.

Jack Cantwell, the son of a Bethel church family, also lost his life in World War II.

ADDITIONS TO OUR WORLD WAR II ROLL

Since the close of World War II the number of its veterans in the member-ship of Bethel has continued to grow. Two more women have been added to our honor roll along with 58 men. Regrettably the list is not complete. Efforts are continuing to make it as accurate as possible and any help in this direction by those who note omission of names or errors will be appreciated. As mentioned previously, two of the men named, Dr. Harold H. McBurney and George J. Johns, also served in World War I.

Of the two women named, Mrs. R. B. Stockdale was a petty officer, third class, in the navy, engaged principally in public relations work. Her husband was a warrant officer in the army. Mrs. Everett L. Sumney was a master sergeant of the WAC's.

The additional roster which follows includes some names from Coverdale:

Paul L. Ambler Frank R. Bolte Ralph Dold Edwin Gunderson Samuel W. Anthony Clifford Chambers Leonard W. Carr Lawrence S. Gable George Barton William B. Beeson W. K. Clarke J. E. Hindes, Jr. Robert L. Hartman Perry O. Black Herbert R. Creely, Jr. Lawrence J. Boyer, Jr. Todd W. Devey Milton E. Hamel

Blair G. Huddart
Glenn A. Hewitt
J. L. Hannigan
Walter L. Jacobs
Donald W. Jacobus
James A. Karns
Nick Kravitch
Leo P. Krest
William J. Kysar
John P. Luzzi
Korzinski Lewis
Hamilton A. Little
W. Bennett Lewis
Jack Adam Lange
Harold V. Mattmiller

Royden E. Merritt W. Wilson Moss Roy C. Nelson Ralph B. Olson Dominec Pennick George A. Petack William C. Paul Frank G. Richards Dick Roesing C. W. Rowlands James F. Sasser Samuel E. Stalev Earl B. Shaw George Sekon, Ir. Herman F. Schutte F. Robert Sell

R. B. Stockdale
Mrs. R. B. Stockdale
Mrs. Everett L. Sumney
Donald P. Tanner
Ralph L. Trax
John R. Vanhorn
Robert L. Wells
Roy H. Werner
Perry L. Wilson
Elmer J. Weinheimer
George W. Wagenhorst
Burton M. Wheeler
John W. Webb
Jack L. Wilson
Harry F. Zinsser

WAR IN KOREA

As usual, Bethel has been represented from the outset in the war against Communist aggression in Korea. William S. Ennis has been in that country for some time. Several other young men of Bethel are located at various points in the service. Our latest Honor Roll includes:

William S. Ennis John W. Reid Thomas H. Hultz Howard Mason Homer W. Jack Harvey G. Hutson, Jr. Edgar R. Bauer, Jr. John Philip Sweet

John Elliott
John H. Snow, Jr.
Mr. and Mrs. George W.
Wagenhorst
Ralph A. Graeser, Jr.

Lieutenant Colonel and Mrs. William W. Hague, who served in World Wars I and II, also are in the military service today.



CAPTAIN STAHLMAN'S FINE CONTRIBUTION

The Memorial Day service at Bethel Cemetery is a Community event participated in by the various churches and patriotic organizations of the area. One of the most impressive features is the calling of the roll of the war veterans buried in this cemetery. Military and floral tributes are paid to the soldier dead of each war. As referred to in the preceding article, Bethel and this community have been represented in every war in which this country has engaged.

In this connection, Dr. T. M. Stahlman of Dormont and Upper St. Clair township, in which he has had a fruit farm since 1915, has performed a particu-

larly fine and faithful patriotic service. A Captain in the Medical Department of World War I, he began taking part in 1923 in the Memorial Day services at the Bethel Cemetery. His contribution is to keep the record and furnish the list for the Roll Call of the soldiers interred here. It is now 28 years since he took on this service, and to old-timers it would scarcely seem like a Memorial Day at Bethel if they did not see Captain Stahlman in his customary role.

The Captain was born in Jefferson county, Pennsylvania, and attended the country school as a child and youth. Later he worked in the lumber woods for a time. In 1894 he graduated from the Sigel Academy, and in 1897 from the Clarion State Teachers Normal School (long before it was to become a college). He graduated in 1905 from the Medical School of Western Pennsylvania, later taking graduate work at the Harvard Medical School and the Philadelphia Polyclinic. He has since devoted his time to the practice of medicine.

The Stahlman family formed a link with this community years ago when it spent its vacations on the farm in Upper St. Clair, the members attending Bethel church and Sunday School.



Music at Bethel Aids the Spirit Throughout Church's Long History; Director in Post for Thirty Years



HE WORLD Was born with music: "When the morning stars sang together, and all the Sons of God shouted for joy." The world was redeemed with music: When an Angel Chorus sang, "Glory to God in the highest, and on earth peace, good will toward men." The world

will end with music: When "they sing the Song of Moses the Servant of God, and the Song of the Lamb."

So wrote Mrs. Isabelle Fife Helmlinger, organist and musical director of Bethel for thirty years, in the April (1949) issue of the church paper, The Bethel Light. She continued:

"We are admonished again and again in the Scriptures and in the teachings of our great Christian leaders to lift our voices and our hearts in song . . . The literature of hymnology contains many masterpieces; innumerable hymns of the church are as beautiful in poetic art as they are devout in aspiration. . . . There is wondrous power in music. It touches all ages in all climes, thus giving us a great spiritual uplift and a noble purpose in our spiritual life. Music will unconsciously convey a note of hope and courage to a discouraged and despondent spirit." Mrs. Helmlinger closed with this quotation from Dr. Louis F. Benson, both lover and writer of hymns:

"We thank Thee, O God, for the long succession of Thy singers who have lifted Thy people's hearts and brightened their way with music; and we pray that we also may learn to greet the hard places of life with a song, and climbing steadfastly may enter into the fellowship of Thy white-robed choristers in heaven."

The Music Of The Human Voice

It is significant to note in the above quotations the frequent reference to singers. All the music described is in the form of song. It is a reminder that the human voice itself, with its marvelous tonal powers, is the supreme musical instrument. Our greatest music gives the voice the lead with an orchestral or other instrumental accompaniment; it comes down to us through grand opera or the oratorio.

We could scarcely think of a church service without singers, without a choir, or without the whole congregation lifting its voice in the familiar hymns. At the same time the congregation today would feel pretty much lost without the great

musical contribution, leadership or accompaniment, of the organ. What makes our church music today so appealing and inspiring is the blend of the organ with the human voices.

Thus when we read that Bethel for almost half of its long life depended wholly upon singers for its music, we add promptly that it still holds singers in high esteem, having had for a considerable time paid soloists. But just as firmly is it bound to the organ, with the player having served for years as the church's director of music. It is essential to make these observations, since a review of the music at Bethel has to take note of a period in which Presbyterians were averse to the introduction of musical instruments into the church service.



MRS. ISABELLE FIFE HELMLINGER

Director of Music at Bethel

It avails us nothing to trace the suggestion of an organ clear back to the pipe of Jubal (Gen. 4:21) or to expatiate on David's institution of an orchestra (I Chron. 15:16-) to accompany the singers on the return of the Ark of the Covenant to the place he had prepared for it; nor would anything be gained by going into detail on the use of the organ in church services from the Middle Ages.

All that counts in a realistic consideration of the subject is that until toward 1866 Bethel not only did not feel the need of an organ, but disapproved its use in a religious service.

At first, we read, the regular Psalms of David were sung exclusively at Bethel. Later some Psalms in meter and a collection of hymns recommended by the General Assembly were used. All the while there was a precentor who lined out the Psalms and hymns. In our first two churches there was a stand for the pre-

centor or clerk in front of the pulpit. He would alternatively repeat a line of the song and lead the congregation in singing it. In 1845 the session of Bethel approved a new selection of hymns and the deacons were directed to buy the books.

Congregational Singing: Dido and Dave

Singing is so definitely linked to a church, so firmly fixed in the worship service, that we read of it naturally from the beginning of the history of Bethel. It apparently was not considered necessary to mention it in connection with our first recorded service, that conducted by the Rev. John McMillan on November 5, 1776, in the log cabin home of Oliver and Mary Miller—neither was there any reference to prayer. It was simply left to assumption, as a matter of course, that just as there would be prayer in that service as well as preaching so also would there be the singing of psalms.

Certain it is that enthusiastic stories of the singing at Bethel have come down to us through the years from our very first pastorate, that of the Rev. John Clark, 1783-1794. Several years after the death of Pastor Clark the Western Missionary Magazine, in September of 1803, was referring to the "unusually good" singing at Bethel during a revival that spread throughout the region in 1787. It referred particularly to the singing of Dido and Dave, colored employes of the Clark household. For that matter, here are we, more than 150 years after the death of the Rev. Mr. Clark, referring similarly to the music at Bethel in his day. So it is with history. From the far distant future they will in turn be singling out features of Bethel's musical record of today, the long service of Mrs. Helmlinger as organist and music director, the prominence attained by the solo, the story of "The Ten Singing Walthers," and so on.

It is significant that nothing was said of the solo in the early period. For that matter, neither was there a choir as we know it today. While the precentor did considerable singing by himself it was part of his role as leader of the congregational participation in the service. All the references to Dido and Dave have them singing not as individuals or in duet, but with the congregation. Even so, we are told that Dido's "sweet and melodious" voice could be heard "above the combined voices of the congregation." Of Dave, it was said that his bass alone was sufficient for a whole assemblage. It is a tribute to Bethel's appreciation of merit that Dido and Dave are always prominently represented in the church's historical pageants.

Congregational Singing: The Precentor

Judged by modern standards, with practically everybody able to read and with more hymn books available, the function of the precentor admittedly may seem quaint. Moreover, with the penchant of the Scotch-Irish for education, it is difficult to imagine a time when the adult congregation of Bethel could not read. Still it is understandable that hymnbooks might be scarce and that it would be helpful if someone should "line out" the songs. Nevertheless the full-

ness of time came eventually for the precentor to fade away. The General Assembly itself contributed to that end. In a directory on public worship it not only said that the whole congregation should be furnished books of sacred songs; it added that it would be proper to sing "without parcelling out the psalm, line by line." Nor did it stop even there. It went on with the explanation that the "lining out" practice was introduced in times of ignorance, when many in the congregation could not read. Therefore, as far as convenient, the practice should "be laid aside."

Even so, we take with a good many grains of salt, a tradition that the congregation of Bethel hastened the exit of the precentor by a show of rebellion. The story has it that when a clerk started off with an old tune the congregation cut loose with a new one. The conclusion, of course, has it that the old-style leader became so enraged that he stalked from the meeting. To some it may seem like a good story, but there are angles that raise doubts that it ever happened.

Would a Bethelite ever raise such a disturbance in the sanctuary? Was there ever a minister here who would have stood for it? Chiefly, however, the precentors or clerks were generally good fellows, moving with the times, ready to do their part for progress. Elected by the congregation, they sought to reflect its sentiment. Here is the clincher: The record shows that a number of former precentors joined in the establishment of the new order in music at Bethel, the organization of a choir.

Enter Now The Choir At Bethel

The fact stands out that for nearly half the life of Bethel its congregational singing was led by the precentors or clerks—and without an organ, or anything suggestive of the modern choir. The day of the precentor ended in 1856. Following is the list of such officers from 1840 to 1856: Andrew Gailey, John Fife, Samuel Kiddoo, T. P. Adams, William Wilson, Jr., James Wilson, William Kiddoo; John Weller, James Morrow, Joseph Stanford, J. H. Morrow, H. L. Marshall, John Wilson, John Nolan and James Wilson. Mr. Wilson was the last of the clerks to officiate. In 1856 a music committee consisting of Arthur Morrow, Thompson Fife, James Wilson, H. L. Marshall and James Morrow was elected. Thereafter the singers became a choir with a leader.

Here is a list of the leaders and instructors of the choir as recorded in Mr. Degelman's history of Bethel: James Kiddoo, Joseph D. Stanford, John T. Fife, G. M. Espy, William McEwen, R. Johnston Wilson, Harry E. Wycoff, Frank Wycoff, J. Morton Fife, Mrs. Norma Miller, Prof. W. M. Kay, Ruth McEwen, Prof. Thomas Harborne, Walter Priestly, D. Joseph Reese.

For a number of years, as noted, Mrs. Helmlinger has been the director of the church's music as well as the organist.

An Organ, However, Was Something Else

Still, even with the outmoding of the precentor and the establishment of a choir with a leader, the question of instrumental music in a church was something else. The congregation might be ready for it and again it might not.

It was with no little trepidation on the part of the session that a cabinet organ was "set in" at Bethel in February, 1866.

The action had been proposed the month before and James Wilson, H. L. Marshall and John Espy were appointed a committee to purchase it. The committee, however, was warned to "move with caution." The session was not ready to burn all its bridges behind it. Wisdom counselled that a way be left open for strategic retreat if the temper of the people had been misjudged. Moreover, the cost of the organ would be \$425. The committee might procure it on trial, either by borrowing or hiring it. Then, if serious objection were shown, it could be returned.

It was the moderns who knew their Bethelites.

That organ could not have been dragged from our forbears by the heaviest team of the day.

Pipe Organ Owed Largely To Coal

The present pipe organ was purchased in 1926 at a cost of \$7,400. It was paid for largely by a sale of coal under part of the church property. Some of the bill was met by subscription. The organ committee at that time consisted of Dr. J. A. Pennington, Hugh M. Stilley and Robert E. Heck.

In 1927 the Ladies Aid Society contributed \$100 to the pipe organ fund.

In the Book of Common Worship of the Presbyterian Church U.S.A. there is a most beautiful form of service for the dedication of an organ. "Forasmuch as God has put into our hearts to build this instrument of music as an aid to our worship of Him in this holy place, it is right that we should now dedicate it to Him and set it apart to the holy use for which it is designed." Here are the concluding words:

"To bear up the melody of Psalm and hymn and spiritual song in such wise that men may go forth from this House of God with high resolve to do His holy will: We dedicate this organ."

List Of Organists At Bethel

Mr. Degelman, in his history of Bethel to 1936, left the list of the church's organists open. He said it was "about complete." Thanks to Mrs. Janet M. Mesta, contacts were obtained that yielded first-hand information on the earlier organists. Keeping in mind that an organ has been in use in Bethel for only 85 years, less than half of the church's 175, it was only reasonable to hope that some one could be found who knew the first player of the instrument. Presently Mrs. Mesta was in communication with no less an authority on the subject than a daughter of Bethel's first organist. The daughter, Mrs. A. B. (Rachel F.) Park

of Canonsburg, reported that her mother, Mrs. Sarah I. Fife, wife of J. Albert Fife, had played the Bethel organ from the time it was installed in 1866 until in 1873.

Dr. Samuel Kiddo had been mentioned as the church's first organist. Whether he played only occasionally, as "Jack" Schnabel does today, was not specified. It is, of course, possible that he had a part in the church music of the day, but Mrs. Park could not recall having heard her mother speak of him. She added that he might have been the choir leader. From several sources the list of the Bethel organists was revised as follows, with dates given for only the first and the last:

Sarah I. Fife (Mrs. J. Albert) Georgia Fife (1866-1873)Eliza J. Rhodes Clemmie E. Fife (Mrs. Albert Garrett) Mary Wycoff (for 14 years) (1873-1888)Jane W. Fife Josephine Woods (Mrs. Robert Smith) Almeda Martin 1888-Anna Mesta Lizzie Wilson, Emma B. Reiter (Mrs. Murray C.) Mary E. Pomerene (Mrs. Husler) Isabelle Fife Helmlinger Margaret E. Fife (Mrs. John D.)-(1921-Minnie Espy

Mrs. Helmlinger In Post Thirty Years

Mrs. Isabelle Fife Helmlinger, a daughter of J. Frank and Carrie E. Fife and a great, great granddaughter of Dr. John McMillan, founder of Bethel and a number of other churches, was cited recently by the Women's Association of the church for thirty years of service as organist and director of music. She was born in Upper St. Clair township, attended grade school at Clifton, high school at Canonsburg, the California Normal, the Carnegie Institute of Technology and the Duquesne University, receiving from the latter in 1927 the degree of Bachelor of Science in Music.

In 1921 Isabelle Fife started to teach Latin, history and music in Stowe township Junior High. She studied piano with Charles A. Veon and J. Alvin Dice and organ with Dr. Charles Pearson at Carnegie Tech. At the same institution she studied choral conducting with Miss Hulda Kinley and Susan Canfield. From 1929 to 1942 she was music supervisor of the Bethel township schools.

On June 28, 1927, Miss Isabelle Fife was married to John D. Helmlinger, elementary supervisor of the Stowe township schools. A daughter, Katherine, was born to them October 6, 1942.

Mrs. Helmlinger is today elementary supervisor of music in the Bethel township schools.

Five years were to pass from the time Miss Isabelle Fife became organist at Bethel, in 1921, until the present pipe organ was installed. She was thus the first to play the pipe organ here. About eight years ago she was put in complete

charge of the music at Bethel, making all the song selections for the services as well as directing the choir. For years choir practice has been held at her home every Sunday morning, from 10 to 11. Recently she has trained a junior choir of some 60 voices. Her degree, Bachelor of Science in Music, testifies to her general equipment for the direction of church music. She is a great believer in the value of singing as well as of the contribution of the organ. She emphasizes congregational singing as one of the most important factors of Protestantism. The organ has a function of leadership as well as of accompaniment. It leads the congregation and accompanies the soloists. Often Mrs. Helmlinger improvises music in her programs. For instance, that rather lengthy piece she played on the little organ in the Old Stone Manse ceremony in South Park last July during the collection was wholly an improvisation. How does she do it? She thinks of a poem and then writes in the music with her mind's eye.

The Soloists And The Volunteers

Every period at Bethel is loyal to its own. Just as in the past they thought they had the best singers, properly passing on their names to us in tradition, so in turn we think that the congregation never was so full of musical talent as it is today. All our soloists are popular. They are: Soprano, Mrs. Ann Vernon Root; alto, Mrs. Mary Newman; tenor, Henry A. Gill; basso, Gunnar Hedberg.

We get an idea of the richness of the congregation in vocal talent when we turn to Mrs. Helmlinger's list of volunteers, some of them appearing regularly in the choir, notably: Soprano, Mrs. Dorothy Orme, Dora Campbell and Grace Newcomer; altos, Jean Alice Wilson, Mrs. Lois Jack Engel and Marjorie Jones (a daughter of Benjamin W.); tenors, John D. Helmlinger and Benjamin W. Jones (also church treasurer); bassos, Howard F. Jack and Edwin Wycoff.

Now consider these further volunteers who are "subject to call" and a number of whom we have heard not infrequently. Take, for instance, the popular basso, Charles W. Rowlands, and his wife, Mary, soprano, or Elders Harold L. Wilson, Alcwyn Jones. Robert E. Heck and Deacon Clayton E. Walther, all of whom could on occasion help out as leaders as well as singers. Yes, let us consider Mrs. Helmlinger's further volunteers together:

Sopranos: Mrs. Mary Rowlands, Lois Hutchens, Lorraine Grimes, Marion Kendall, Lois Yohe, Carolyn Yohe, Shirley Wilson, Carol Donges, and Mary Fecke.

Altos: Virginia Sturm, Ruth Heck, Betty Preston and Mrs. John Van Horn.

Tenors: Henry Hudson, Frank Graham, Harold L. Wilson, James Roberts, Elmer Whitmyre, William Fecke and Alcwyn Jones.

Bassos: Frank H. Jack, Jack Roberts, Clayton E. Walther, George A. Walther, Robert E. Heck, Alan Wissinger, Donald Schalch, William McNary, Robert Wycoff, Clark Curry, Glenn Hewitt, John Van Horn, Charles W. Rowlands and Jack Schnabel.

Other Singers Of Our Day

For several years recently D. J. Reese, basso, was choir leader, and his wife, Mrs. Elsie Reese, contralto, also was a member of the choir. Mr. Reese directed the Bethel Glee Club that flourished some years ago. It occasionally filled radio engagements.

One of Bethel's well remembered singers was the late Thomas Leake. He sang tenor in the choir and the Glee Club and was the president of the latter. He also taught a boys' class in the church school.

In Edgar M. Hicks Bethel's membership includes one of the outstanding bassos of the day in the Pittsburgh district. He sang in Pittsburgh quartets that attracted national attention and also took part in a number of radio programs, Mr. Hicks has frequently sung in the Bethel Choir and his solo rendition of such selections as "Rock of Ages" and the Lord's Prayer are remembered vividly. It is a familiar story that when Handel's great oratorio, The Messiah, was given its first performance in London, in 1743, King George II stood throughout the singing of the Hallelujah Chorus and since then many whole audiences have emulated him. The Bethelites who heard him will never forget "Ed" Hicks in the performance of the Hallelujah Chorus in a church program here.

Mr. Hick's daughter, Mrs. Joan Hicks Lindsay, soprano, also has appeared in the Bethel chior as a soloist.

Miss Elizabeth McNary, a daughter of Bethel, has attained a high place in the Pittsburgh district as a contralto soloist. Mrs. Helmlinger, one of her first teachers, in piano, organ and work with the High School Glee Club, and speaking for the church as well as for herself, refers to Miss McNary as "Our Betty." The latter has frequently appeared in the Bethel choir as a contralto soloist and occasionally has taken a turn at playing the organ. She has had training with some of the outstanding voice teachers of the day and has sung leading parts in the performances of several of the principal musical organizations of Pittsburgh. For some time she has been a soloist at the Presbyterian church in Dormont.

Another of Bethel's well known and well-liked singers of comparatively recent years was Mrs. Margaret Helmlinger Hazen, now Mrs. Stanley L. Stoner of Bradenton, Florida. For years she was the soprano soloist and later director of the choir.

Mrs. Iona Klein was a popular soprano of the recent period. Mrs. Dorothy Kneff, contralto, is not only a fine singer, but noted as well for her faithfulness in serving in the choir on occasion.

J. Morton Fife, a former elder here, was long a standby of the choir in the bass section.

Ruth McEwen, now Mrs. William Caldwell of New Castle, Pa., was for years the soprano soloist and director of the choir.

Other singers who stand out in the Bethel memory are Misses Christine Baum, soprano, and Eloise Marr, contralto.

Professionals Generous With Talents

In Bethel's membership are a number of profesional singers and musicians who on occasion have contributed generously of their talents to Church affairs.

One of the most gracious of our talented musical members is Mrs. Katherine H. Winter, soprano, who for two years sang a leading part with the Pittsburgh Opera Company, maintains a studio in the city and is now soloist at the Beverly Heights United Presbyterian church, Mt. Lebanon. Not only is Mrs. Winter a singer, but she has for years been one of Bethel's outstanding church workers. She has served as a deaconess, held the presidency of the Women's Association for a term, and also its vice presidency. While never connected with the choir, Mrs. Winter has frequently sung solos at church and group meetings and has given recitals here. At this writing, she is the director of the Bethel Women's Club Choral.

We come now to the Cleveland Trio. The Earl C. Clevelands were heard of first as a husband and wife singing team in sacred concerts on the radio. As their daughter, Dana Lee, arrived at young womanhood she added a soprano voice that immediately won local acclaim. Then came reports of the Cleveland Trio on a number of programs. All of the Clevelands, while never members of the choir, have sung at special church affairs at Bethel. For 18 months, Mrs. Cleveland, a teacher of voice and piano, trained a singing class of 22 girls of 15 years and over at this church. For a time Miss Dana Lee taught the beginners' class in the church school. Mr. Cleveland, a teacher of manual training in the South Hills High School of Pittsburgh, has long been in demand as a tenor singer. He is the director of the quartet at the First Evangelical United Brethren Church of Pittsburgh. He organized and directs the Triple Trio of the Lion's Club of this district. The Cleveland Trio has sung several times at the Pittsburgh church named above.

Music Committee Is Representative

The Music Committee of the church today is certainly representative. Some of its members have served in this capacity for many years. All have demonstrated their interest in music. Several of them have sung in the choir. The committee includes: Chairman, Alcwyn Jones; Robert E. Heck, Frank H. Jack, Samuel M. Fife and Charles W. Rowlands.

It is, in fact, a Music Committee that knows music.

Bethel's Banner Record In New Life; Linked With World-Wide Activities That Speak The Language Of Revival



AVE WE BEEN Given in this day to see the start of another of those great historic religious awakenings?

We are reminded that it is in just such dark hours as the present world turmoil presents that the Challenge is found that brings forth the Triumphant Response.

Threatening and confusing as is the situation, Christians armored with faith, we are told, will not view it with dismay. "The ultimate of evil," says President Howard Lowry of the Presbyterian-affil-

iated College of Wooster, "came two thousand years ago, when the creatures tried to destroy the highest revelation of their Creator." Men saw a crown of thorns placed upon the head of Christ. "And then they saw 'the strong hands of God twist that crown of thorns into a crown of glory.'" Thereafter the disciples of the Nazarene who had been timid would go forth bold as lions. From the little band of fishermen on the shores of Galilee would go a world force of civilization. In spite of two world wars in a generation and a lingering dictatorship that would promote atheism, time is still measured by the Christian calendar.

So the attitude becoming to Christians today is militancy, not despair.

Bethel has a true prophet of hope in its minister, the Rev. Vance Yarnelle. "Like the Israel of captivity," he preaches, "the Israel of today needs a fresh grasp upon the great Christian assurances. This is still God's world. * * * * The Valley of the Dry Bones of broken hopes can live again. And those hopes do live again in the heart of every man who comes to God in faith."

Bethel's part in the Response to the Challenge is full of inspiration.

Prompt Enrollment in New Life Movement

There is nothing in this booklet of more historical importance than the following brief entry in a chronology of Bethel's recent activities:

June 26, 1947. The Session enrolled Bethel in the Presbyterian New Life Movement, committing it to win as many persons as possible for Christ and the Church. Its allotment set by the Pittsburgh Presbytery was 400 new members in a period of three years, 1947, 1948 and 1949. At first this figure looked impossible, but the goal actually was reached within the allotted time. The New Life movement is having a great influence on the spiritual life of the Presbyterian denomination. Its effects are seen notably in increased church membership, in new interest in religion, especially among men.

Bethel was to keep on growing. It is true that it was in the path of a population drift southward from Pittsburgh, but the church had to go out to meet the people. Here the problem of Bethel and other Protestant churches of this area but illustrates a condition found throughout the country. What with the relocation or spreading out of industries in meeting war requirements, troop movements, a great depression and accelerated means of travel, this country in the comparatively recent past has experienced one of the greatest mass movements in history. Naturally we cannot here go into the details of such a population shift. It will be helpful in trying to understand the problem of the churches, however, to note a statement made in Presbyterian Life of March 31 last by Dr. Paul Calvin Payne, general secretary of the Presbyterian Board of Christian Education. "In a seven-year period," he said, "more than 43,000,000 people have moved across state or county lines."

It is an old story that Pittsburgh has for long been losing people to the suburbs. In the 1940 census for the first time in its history, it showed a loss in population, falling behind its 1930 mark by more than 4,000. While the city showed a slight gain in the 1950 census, around 2,000, the county as a whole went ahead by nearly 100,000.

Bethel Borough in 1950 showed a gain of more than 86 per cent. over the population figure of Bethel township in 1940, going from 5,966 to 11,118.

Where Members May Be Lost to Church

Dr. Payne points out that where members of a church move to new communities some "are all too frequently lost to the church until, through some local evangelistic campaign, they are e'vangelized' all over again. In 1949, for every two members received by our church (the Presbyterian denomination U.S.A.) on confession one member was placed on the suspended roll." The gains made by the Presbyterian Church U.S.A. as a whole have to be read in the light not only of population shifts that hold down net advances, but also in view of the statement that the evangelistic effort has been accompanied by a great house-cleaning of church rolls.

The condition demands not only evangelistic effort, but the building of churches in communities that lack them or are inadequately supplied. The Pittsburgh Presbytery now has under way a campaign for ten new churches.

Old Bethel is generally recognized as standing out in leadership in this area to meet the Challenge. Along with its "visitation evangelism," preaching missions,

work through the church school and efforts to increase the cooperation of parents in Christian education, it is enlarging its physical church facilities and preparing to erect an educational building.

At the same time Bethel is sponsoring the development of a new Presbyterian church in this area, the Hamilton, of Whitehall borough.

The Presbyterian denomination along with other religious bodies is challenged by the assertion that there are 50,000,000 persons in this country without any church affiliation. American civilization itself would appear to be challenged by the statement that there are 27,000,000 children in this country who have no religious training whatever. A writer in Presbyterian Life in January, 1949, reported a district in Pennsylvania in which 52 per cent. of the junior high school students did not know in what part of the Bible the story of the life of Jesus was to be found.

The churches of the Pittsburgh area have their definite part of the Challenge in the report of a survey of a few years ago which showed that a large one-third of the population of the Metropolitan district is left outside any church. That would be more than 500,000 persons.

Organized for Action; Showing Results

What of the forces rising to meet the Challenge? Of course all the Christian churches were concerned and a number of them had their own techniques for action. Never were Protestants so well organized for cooperation. They had a World Council and merged a number of their major agencies in the National Council of Churches of Christ in America, including 25 Protestant and four Orthodox church bodies, with an aggregate membership placed at more than 31,000,000.

Back of the Presbyterian New Life movement was a study of years. The Presbyterian Church U.S.A. had for long been trailing other great Protestant denominations in membership gains. A committee of 36 was appointed in 1941 by the General Assembly to study every technique ever used in the winning of new Christians. Headed by Dr. Raymond C. Walker of Harrisburg, it came out in 1946, Presbyterian Life records, with the "now famous New Life Movement which takes the church to those who have no church, through visitation by congregation members, preaching missions throughout the country, New Life team visits over seas, spiritual emphasis weeks in college and universities and countless other activities on every level of Christian endeavor." The laymen's part in it was stressed.

Started in 1947 for a three-year period, the Movement almost immediately struck fire. Its goal was three-fold—a Million New Members won for the Church, 100,000 lay workers trained, 300 new churches or schools.

Soon there was word of the formation of the National Council of Presbyterian Men which from the first has been a powerful factor for evangelistic zeal.

Where New Life Enters

Above all, of course, was the Church itself, coordinating the activities, developing new loyalties to its cause and giving spiritual inspiration and counsel where needed. But the part and the duty of the laity were constantly emphasized. With the operation of the Holy Spirit always recognized, it was stressed that the revelation of Christ was carried through human channels. The Master trained disciples. The Christian objective was "Every Christian an active disciple." The following lines by Annie Johnson Flint further illumine the idea:

"Christ has no hands but our hands
To do His work today;
"He has no feet but our feet
To lead men in His way;
"He has no tongues but our tongues
To tell men how He died;
"He has no help but our help
To bring men to His side."

Bethel Leads in New Advance

It was stated that although it had seemed impossible at first, Bethel met its new Life quota of 400 new members in the three years specified. Instead of slackening in its effort at the end of that period, however, it seemed rather to increase its tempo. In a little more than four years Bethel received 658 new members. Its church school enrollment went up from 431 on January 1, 1947, to 653 on January 1, 1951; officers and teachers in the same period, from 28 to 67. The church calendar of April 22, 1951, announced a record attendance of 425 for the church school on the preceding Sunday. Naturally, with the rapidly growing membership and increased activities, the church budget has gone up accordingly. It advanced from \$25,740 for 1948 to \$41,920 for 1951 and \$45,070 for 1952.

While the showing of this church, including the plan for an Education building, was above the average, the story here was repeated in varying degrees throughout the country. It would have been unthinkable to let down in the Movement. Immediately a new goal for a longer period was set. New Life, made an integral part of the church, would henceforward be the New Advance.

The goal of a million new members in three years for a denomination that had for so long been trailing in gains may have been too ambitious, but the results, even though short of the goal in some respects, have set a pace that classes the Movement with the great revivals. Some put the total number of new and restored Presbyterians won in the three years—1947, 1948, 1949— at 658,583, an average of more than 200,000 a year. Net membership gains made the Presbyterian church a leader instead of a follower among the major denominations.

The wisest and most significant feature of the New Life Movement policy, as observed, was the common agreement at the end of the initial three-year

period that the evangelistic fire must, of course, be kept burning. In other words, the pace that was thrilling not only Presbyterians, but Protestants in general, had to be held at all costs.

New Goal of 3,000,000 by 1958

With New Life now the New Life Advance, and with a goal set not three but seven years ahead, the new members received in 1950 reached an all-time high of 220,903. The total membership of the Presbyterian Church U.S.A. is now placed at 2,500,000. The new goal is 3,000,000 by 1958.

One of the most substantial gains of the New Life Movement has been in the training of lay workers. The goal of 100,000 in the three year period starting in 1947 was recorded as attained and with additions being made steadily.

Building conditions, difficulty in obtaining materials along with inflationary prices, naturally handicapped New Life in its effort to reach the goal of 300 new churches and schools by the end of 1949. A report in October, 1950, however, credited the Movement with more than 200 buildings in the period.

For the first time in their history the Presbyterians U.S.A., in 1950, contributed more than \$100,000,000 in a single year to the work of their denomination. A tentative figure of \$102,440,830 was announced. This was an increase of more than \$8,000,000 over 1949.

Revivalism in Bethel Tradition

In Bethel's basic history there are references indicating that this church from its beginning has had its share of revivalism. To this day mention is made of the singing of Dido and Dave, colored employes of the first pastor, the Rev. John Clark, in a revival in this region in 1787. Other records speak of Bethel's enjoyment of "many seasons of refreshing visitations of the Holy Spirit." Certainly John McMillan, the Apostle to the West, founder of Bethel and a number of other churches, gave a pretty good illustration of "visitation evangelism." In his missionary tours he took the church to the people over a wide area. At McMillan's own church of Chartiers Creek a revival in 1795 was said to have added about 50 members, "some of whom later became ministers." At the same church in 1799 another revival increased the membership roll by 60. These revivals, the Rev. Mr. McMillan commented later, were "carried on without much external appearance, except a solemn attention and silent weeping under the preaching of the word."

The Great Awakening, which swept over the colonies in the middle of the Eighteenth century, was shortly before Bethel's day, but Presbyterians were associated with it from the start by the preaching of the Rev. Gilbert Tennent. Bethel and the other pioneer churches of this area, however, shared in the effect of the Great Revival which began in Southwestern Kentucky about 1797 under the preaching of a Presbyterian minister, the Rev. James McGready, "spread through Tennessee, the Carolinas and Western Virginia and reached Western Pennsylvania in 1802." The Rev. Mr. McGready had studied under Dr. McMillan. It was

this revival that was marked at times by extremes of emotional excitement and physical manifestations, such at the "falling exercises," referred to in the review of our second pastorate. Under the ministry of the Rev. William Woods, we read that Bethel also enjoyed a "great revival" in that period.

Throughout Bethel's record there are references to revivals and notable communions.

Campmeeting from Presbyterians

It is often amusing to note the qualification attached to Presbyterians in stories of revivals. While in practice it might be gathered not infrequently that members of the denomination were specialists in mass appeal, recital of their performance usually is prefaced with some remark on their conservatism. For instance, we read in one account that the revival meeting "seems to have been introduced in this region, curiously enough, by the relatively conservative Presbyterians. To the Rev. Elisha McCurdy, pastor of the Presbyterian churches of Three Springs and Cross Roads in Washington county, is attributed leadership in bringing the Great Revival into this territory. This description of one of the meetings, held at Upper Buffalo, is given by Solon and Elizabeth Buck in their book, "The Planting of Civilization in Western Pennsylvania": "Fifteen ministers, all members of the Synod of Pittsburgh, were in attendance, and contemporary accounts estimate the crowd at 10,000. People had come from great distances, carrying food and bedding in their wagons. Before the Communion on Sunday, McCurdy preached the most famous sermon of his career. Many hearers fell to the grounds at his words * * * . On Monday the whole assembly was addressed by one speaker; the 'falling work' began again after he had concluded. One writer reports, 'Some hundreds were convinced of their sin and misery. * * * * The immediate effect of revivalism on Presbyterianism in Western Pennsylvania was an increase in church membership and a strengthening of the church."

The religious campmeeting in this country is traced back to the Presbyterian evangelist, the Rev. James McGready, whose preaching in Kentucky at the close of the Eighteenth century started the Great Revival. So large were the crowds attracted that meetings had to be held outdoors. As noted above, with the people coming from a distance, they camped on the grounds for the duration of the services. Later the Methodists were to be the chief users of the campmeeting, but history credits the Presbyterians with its introduction.

The late Rev. William A. ("Billy") Sunday, who had turned from professional baseball to the ministry and then to evangelism and was credited with an aggregate of 300,000 converts, was a Presbyterian. While his theology was orthodox his preaching methods were certainly anything but conservative.

The truth, of course, is that Presbyterians are just like other people in their enjoyment of appeals to the heart as well as to the mind. Evangelism still calls forth a total effort of the church, the use of the familiar means of inspiration as well as the new techniques. New Life is expected to be manifest all along the line. One of the most important factors is a friendly attitude on the part of the whole congregation.

Language of Revival; Fire as Symbol

No matter how new the technique of a revival may be, the language of the awakening is always the same: Zeal is symbolized by fire, there is a Pentecostal outpouring of the spirit, renewal of energy becomes renewal of life. The New Life Movement gives new energy to whatever it touches. Revivalism, we read in one description, is simply evangelism "with new fire under the boiler."

The symbol of the New Life Movement is a Burning Heart offered to God in an outstretched hand.

There is nothing that gives more support to those who feel that a religious awakening has started than the growing use of the language of revivalism. "Sparks of loyalty for the cause of Christ are being fanned into flame." "Faith spreads like fire across the world." Essential as is a total effort on the part of a congregation to make the church effective, there also must be constant reference to the "burning messages of the extraordinary men who have inspired and stimulated faith." The newest devices of communication given us by science, radio and television, are used to advance Christianity. The history of the church is now "brought to vivid life by the novel techniques of a movie made as a teaching tool for the Presbyterian Board of Christian Education." The careers of the Reformers, Luther, Calvin and Knox, are highlighted. And what is this picture called? "Fire Upon the Earth."

Church Magazine A Great Stimulus

One of the great forces of the New Life Movement is the new church magazine, Presbyterian Life, the growth of which in itself reflects an awakening. Started only a little more than four years ago under the authority of the General Assembly, it expects to reach a circulation of 750,000 next year.

Reaching 447,334 Presbyterian families now, this fast-growing church publication has been declared to be "the largest Protestant magazine in Christendom." The magazine has won acclaim for the thoroughness and quality of its handling of church news on a world-wide basis and particularly for its educational and inspirational value to Presbyterians.

Men's Brotherhood Is Launched To Promote Christian Fellowship And Broaden Service of Church



EN of Bethel had long had a Bible Class and were interested from the earliest in the various organizational activities of the church. To this day the women smile over the apparent disposition of the sterner sex at one time to monopolize the lead even in the church missionary service. When the Bethel Missionary Auxiliary Society was organized back in 1822, all the officers, headed by the minister, the Rev.

William Woods, were men. Out of 106 subscribing members, it was added, but 44 were women.

In these later days, however, it was not until under the present pastorate that the men of Bethel set about to organize a brotherhood upon a broad and active basis. In the Bethel Light for December, 1947, we note the following:

MEN'S BROTHERHOOD

The committee for the formation of the Men's Brother-hood met on November 25th. Plans were made for the first meeting of the Bethel Men's Brotherhood to be held Wednesday, January 21st. This will take the form of a dinner meeting. The Rev. Mr. Yarnelle is arranging for a good speaker. At this meeting the men are planning to organize. The men of the church and their friends of the community are invited, So, men, get busy!

Come and bring a friend from your community who is not a member of Bethel.

Harold M. Wright, Chairman; William A. Tissue, Ferl Harmon, Charles W. Rowlands, Cleon V. Norcutt.

NEWLY FORMED CLUB, THE BBB

By good fortune the Rev. Dr. William N. Blair, Bethel's beloved missionary in Korea, happened to be here at the time of the first meeting of the newly formed club. In the previous report it was indicated that the first meeting would be held on January 21, 1948, but The Bethel Light for February records that the organization got under way on the 23rd of that month. It was at that meeting that the first officers were elected.

Dr. Blair's address made so good an impression that immediately following, he was made an honorary member of the new group by acclamation. Furthermore it was directed that his name be included in some manner in that of the brotherhood. This eventually brought the BBB—The Blair Bethel Brotherhood.

The first officers of the Brotherhood were elected at that meeting—February 23, 1948, as follows: President, R. Maurer Arnold; vice president, Kenneth L. Travis; secretary, William J. Brown; treasurer, William F. Naylor.

As usual, the Women's Association prepared and served the dinner. In The Bethel Light of March, 1948, it is added on this point: "The women graciously donated proceeds from the first dinner to the treasury of the men's organization."

At the second monthy meeting of the Brotherhood, on March 15, 1948, the speaker was the notable minister and author, Dr. Hugh Thompson Kerr, for years the pastor of the Shadyside Presbyterian church of Pittsburgh, former Moderator of the General Assembly and but recently returned from a tour of Europe in behalf of the General Assembly for the Restoration Fund. Naturally he gave the Brotherhood some valuable insights into the state of the church abroad following World War II. That meeting was attended by 115 men.

PROJECTS OF THE BROTHERHOOD

The Bethel Light of June 15, 1950, gives a bit of review of the Brotherhood. Mr. Arnold was followed in the presidency by Kenneth L. Travis and the latter by Edwin Gunderson. In 1949 the Brotherhood staged a memorable minstrel show in the Bethel High School Auditorium. It started development of a picnic and recreation area on the grounds back of the Manse. It has done much to get the men of the congregation better acquainted. Usually following the dinners at the church there are recreational activities. Several times the Brotherhood has taken parties to ball games at Forbes Field. It has sponsored athletic activities for the boys of the church. Its dinner programs have included addresses on religious, business and civic subjects as well as a wide variety of entertainment stunts.

Here likable big Charlie Rowlands, Magician Chauncey B. Yohe, "Russ" Arnold, Clayton E. Walther, Harold L. Wilson, Alcwyn Jones, Robert E. Heck, Charles W. Wester, Dr. John S. Schnabel, and Henry A. Gill of the choir stand out. As a vehicle for the expression of the lighter side as well as the serious, to afford relaxation and promote sociability along with programs of a religious and civic character, the Brotherhood met a real need in the rounding out of service to the parish. Mr. Gill on one occasion brought the Syria Chanters, of which organization he is a member, to Bethel for a concert that proved a notable success. The young Rev. William J. ("Bill") Brown, one of the sons of Bethel recently sent into full-time Christian service and now assistant pastor of the Dormont Presbyterian church, frequently helped out with the enlistment of his singing classmates from the Western Theological Seminary.

THAT FAMOUS "HOBO NIGHT"

One of the notable events under the presidency of Mr. Arnold was a "Hobo Night."

Never in the history of our beloved church had an assemblage so arrayed, what with frayed overalls, old shoes, decrepit jackets and dented derbies, ever been seen in its basement—not even in the coal cellar. An attempt to introduce "We're Working on the Railroad" as the theme song did not get to first base. With an explosive roar the participants as one man denied that they had ever worked on anything—except a handout.

The affair closed in a din of excitement over what was billed as a "grudge fight" beween two hoboes of rival groups. Although the battle took the form of some game, the crowd at the ringside urged on the combatants as if it were the real thing. And who were those two desperate characters who were supposed to have at each other to the finish? Elders Harold Wilson and "Bob" Heck. Of course Charlie Rowlands was the presiding genius in the planning and directing of that "Hobo Night" and Chauncey Yohe, as usual, gave brilliant support with various interpolations along with his tricks of magic.

MINISTERS JOIN IN THE FUN-MAKING

And where were our ministers when all these fun-making stunts were going on? The Rev. Mr. Yarnelle was the interlocutor of that famous minstrel show and the Rev. Mr. Bayha, the assistant minister at the time, was one of the end men. When it comes to athletics, Mr. Yarnelle—if approached with due deference and adroitness—can be brought to admit that he was a member of the undefeated football team of the Freeport high school in 1931. With further skill—and perseverance—in questioning he also might be forced to confess that he knows something about ping-pong. At this point restraint has to be laid on the sporting element of the Brotherhood. If not watched, it might go far in backing Mr. Yarnelle in a ping-pong tournament.

In a recent Brotherhood stunt night, Dr. Murray C. Reiter, our pastor emeritus, as well as the Rev. Mr. Yarnelle and Assistant Minister Airey joined in the merrymaking.

BROTHERS ENTERTAIN THE SISTERS

A well-remembered affair of the period of President Kenneth L. Travis was a "Ladies' Night." It occurred to the Brothers that maybe the Sisters might find it monotonous to cook and serve all the dinners. On this occasion, if our recollection is correct, the men not only would serve the dinner, but would cook it. In any event, quite an elaborate meal was provided, and the women strictly were guests.

Under the presidency of Edwin Gunderson, the dinner affairs were somewhat hampered by the improvement work going on in the basement, but excellent programs were presented from time to time. Meanwhile the Brotherhood

was active in support of athletic events for the boys. "Ed" was a faithful and energetic worker in the cause of the Brotherhood, and there was wide regret here when business called him and Mrs. Gunderson to a new home in Illinois, but they carried with them lasting remembrances of the friendship of Bethel.

PRESIDENT KARPER'S POLICY

Each president of the Brotherhood has made a distinct contribution of ideas for the work of the organization, and each has thereby helped to build a tradition from the start. This tradition is that every male member of the congregation is at the same time a member of the Brotherhood and called upon to join in the promotion of good fellowship and progress of the congregation. Ray H. Karper, elected to the presidency in 1951, insists that the greatest project of all for the Brotherhood is precisely that objective of contributing to the welfare of the church "all along the line." There is nothing more dynamic than good will; the better acquainted the men are the more good-will there will be among them, and the more good-will, the greater the co-operation. So he set about at the outset to get the members better acquainted. The programs were designated not to bring simply a few star performers into the picture, but the whole membership.

For instance, the first combined dinner-entertainment event under the Karper administration, on March 28 last, had the entire membership divided into participating groups in a Congress of Twenty Nations, each represented by an ambassador accompanied by natives of his country "selected for their abilities." The program, leaving room for never a dull moment, was prepared by a committee of 20 headed by Charles W. Rowlands, who, as one of the representatives of Ethiopia and wearing more medals than had ever before been seen on a single frame, acted as Master of Ceremonies or, rather, the Speaker of the House.

Here again Elder Robert E. ("Bob") Heck was to appear in a stellar role. As a member of the delegation from India he impersonated the late Mahatma Gandhi. As a makeup artist Mr. Heck was superb. It was the common verdict that he looked more like Gandhi than Gandhi did himself.

That event probably recorded the high water mark to date in Brotherhood attendance, around 125—and all in the play.

NOW AN ASSEMBLAGE OF RIVAL COLLEGES

The next big affair of the Brotherhood, the dinner program of last April, took the form of a Congress of College Clubs. At any rate, it eventually resolved itself into a test of which group could out-yell or out-sing the others. Interspersed were numerous farcical contests. This program was arranged by a committee under the leadership of another of the Brotherhood's able and popular entertainers, Elder Alcwyn ("Al") Jones. Mr. Jones has a gift for getting a crowd into a good humor and keeping a program running smoothly. He also can lead in the singing or play the accompaniment at the piano.

Thus the Brotherhood has introduced itself as a virile and versatile body into the life of the congregation and the community.

And how it has pitched into the celebration of the 175th anniversary of Bethel!

R. Maurer Arnold, the first president of the Brotherhood, is the general chairman of the celebration, and Mr. Karper, the present head of the organization, is a member of the general committee.

Charles W. Rowlands, one of the leading entertainers of the Brotherhood, was in no less a role in the anniversary program than that of the Rev. John Mc-Millan, the Apostle to the West, founder of Bethel and a number of other churches.

OFFICERS OF THE BROTHERHOOD

The full list of the officers of the Brotherhood at this writing follows:

President, Ray H. Karper; vice president, William E. Wilsoncroft; treasurer, James F. Sasser; secretary, John R. Dennis.

Board of Directors: Charles W. Rowlands, chairman; R. Maurer Arnold, Charles W. Wester, William A. Tissue, Henry A. Gill and Cleon V. Norcutt.

Finance Committee: Alcwyn Jones, chairman; George A. Walther, William F. Naylor, William G. Hartman, Paul Ziriak and Donald W. Jacobus.

Attendance Committee: John R. Van Horn, chairman; William T. Martin, Chauncey B. Yohe, Graydon O. Brubaker, John L. Hunter, James A. Karnes, and Blair G. Huddart.

THE "FRANCHISE" OF MEMBERSHIP

In the Bethel Light of last May, there was a characteristic statement by President Karper, from which the following excerpts are taken:

"You are a member of the Blair Bethel Brotherhood if you are a male member of the Bethel Presbyterian church. If you have not exercised your membership by attending meetings, then you have not taken advantage of your franchise or your privilege.

"Church membership is a privilege and you exercise it as you will, as your spirit dictates and as your needs require. The more you exercise or use your church privilege the more you get out of it. If you have failed to use this franchise, with respect to the Brotherhood, we are urging you to keep in mind the fall meetings.

"Approximately 450 men in the church are eligible to attend our meetings. Our largest attendance in the past two years was 125 men.

"Bethel borough is a growing community. Bethel church is a growing church. Bethel church is entering into a new building program to provide the facilities for its growing congregation and expanding services. Many of the men of the church are interested in these other activities and in the church boards and in doing church work. We urge more men of the Brotherhood to give their time to these activities.

"Our object is Brotherhood or Fellowship of the highest order. . . The church can only be as strong as its individual members and the church with an active Brotherhood will be able to accomplish much good in the community."

BROTHERHOOD OFFICERS FOR 1952

The Brotherhood officers chosen for 1952 include: President, John R. Van Horn; Vice President, Morris W. Palmer; Secretary, James A. Karns; Treasurer, Chauncey B. Yohe.

A committee has been appointed to study and make recommendations to the President for expanding the scope of activities and broadening the purpose of the Brotherhood to include more of service to the church and of interest to its members. Members of this committee are: Chairman, Morris W. Palmer; Vice Chairman, James A. Karns; Elton H. Hickman, Howard F. Jack and R. Maurer Arnold.

REV. JOHN McMILLAN ARRIVES AT OLIVER MILLER HOME



Courtesy of the Pittsburgh Post-Gazette

Pioneer Minister, Portrayed by Charles W. Rowlands, Greeted by Descendants of Dr. McMillan and Oliver Miller at Old Stone Manse in South Park. Shaking Hands with the Clerical Rider, Samuel McMillan Fife, Great Grandson of Dr. McMillan. Others, All Descendants of Oliver Miller, Left to Right—Sara E. Aggers, Mrs. Eva Keitzer, Mrs. Anna M. Wright, Mrs. H. R. Maits, Harold M. Wright, Patty Maits, Mrs. Mary Louise Brownlee, Miss Bertha Miller and R. M. Maits, Holding Rae Maits,3.

Bethel - Lebanon In Crowning Act, Tribute To Founder At Birthplace; Apostle To The West Rides Again



HE Crowning event of the year-through celebration of our 175th anniversary took place at the Old Stone Manse in South Park on July 1, 1951.

It was the joint assemblage at the scene of their birth on November 5, 1776, of the twin sister Presbyterian congregations of Bethel and Lebanon, oldest of the denomination in Allegheny county, in tribute to their founder, the Rev. John McMillan, Apostle of Presbyterianism to

the West.

In the person of a member of Bethel, the great McMillan himself rode again in the drama.

The setting, the park grounds surrounding the Stone Manse on the site of the log cabin home of Oliver and Mary Miller in which the congregation that was to expand into sixteen churches was formed, was ideal. With a rail fence about the building, there were many fine trees to recall the forest of old. Close by still babbled the brook that linked us with the Peter's Creek watershed. Overhead, in unconscious salute from the modern age to the pioneer, airplanes droned.

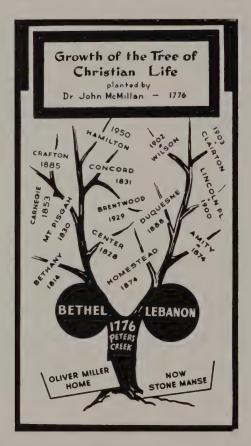
Although the weather had been threatening, with rainfall continuing so close to the hour for starting the program that there were fears the event might have to be postponed, the skies finally cleared on time and, as if Nature herself were adding her blessing on the occasion, the sun soon had conditions ready for the old-fashioned campmeeting. As in the religious custom of the pioneer days, there were services both in the forenoon and the afternoon, the worshipers eating their "basket dinners" in between. For identification, the members of Bethel wore yellow tags and those from Lebanon green. Both congregations were well represented and the warmth of fellowship was so marked that wonder was expressed as to why there had not been such reunions in the memorable past. No doubt was left about their recurrence in the future.

Potentially Bethel and Lebanon from Start.

It is interesting to note that while the name of the Peter's Creek watershed was associated for location identification purposes with Bethel and Lebanon at

their beginning, steps were taken almost at once to find simpler and more meaningful titles for them. However, it is useful to recall that original name as a reminder of the vast extent of the parish and why its Presbyterian pioneers were divided apparently from the very beginning, into West Peter's Creek (Bethel) and East Peter's Creek (Lebanon.) At the same time it furnishes light on why the sister churches of Bethel and Lebanon were born twins. Due to the scarcity of ministers, they had to be paired to call a pastor on a joint basis.

When it is observed that both Bethel and Lebanon take their birth date from that McMillan meeting in the Miller home, some may ask where does that leave



the Peter's Creek Presbyterian church? It leaves it where it always was: in the two groups that formed it. As a church it, of course, never went out of existence. It experienced only a change of name. It lives on in Bethel and Lebanon today as it did in an earlier period in West and East Peter's Creek. One day we were calling our church Peter's Creek and the next Bethel.

It is a familiar story that their first pastor, the Rev. John Clark, started calling the sister churches Bethel and Lebanon virtually from the time he took up his duties here. He had previously been pastor of two Bethel churches (Mt.

Bethel in the eastern part of this state and Bethel in Baltimore county, Maryland) and had traveled the Lebanon Valley in his early ministry.

From that day the two churches have been as distinct in organization as in name. This was accentuated by a comment on the great Founder's Day service. It was proclaimed as the first joint meeting of the two flocks at the place of their birth "in over 100 years." When they came together in reunion each was accompanied by an impressive number of offspring.

Genealogical Tree of 16 Branches.

With the reason given for the early change of name of the Peter's Creek Presbyterian church, we naturally expect to find the trunk of the Christian Tree of Life planted by Apostle McMillan exceedingly short. The number of its branches, however, arrests attention. Including itself, Bethel shows nine and Lebanon seven. Besides four daughters and a new church under its sponsorship, Bethel has three granddaughters. Those of lively imagination, noting that one of the Bethel family is just in its infancy, will start speculating on how many more branches the genealogical tree may show when this church reaches its two hundredth anniversary. How many great-granddaughters may there be by then?

Of course the chief challenge to the imagination lies in the thought of how many branches have come from all those church trees planted by John McMillan in his three circuitous missionary journeys over a large area.

Joint Meeting Idea Takes Prompt Hold.

As in the case of a number of other features of the year-through celebration of the 175th anniversary, the idea of the Founder's Day reunion of the two churches came from Bethel's general chairman, R. Maurer Arnold. He started talking of it and gathering data for the event practically at the beginning of the historical year. He gives a generous share of the credit for the success that resulted to the prompt cooperation he received from the Rev. Mr. Yarnelle and officers of Bethel and the student minister, Laird O. Miller, and officers of Lebanon. The ministers, of course, had charge of the religious phases of the program. The general idea proved so popular and developed such good will that the people of the two congregations pitched in enthusiastically to help it along.

Both churches were well represented through conferences in the preparation of the program. A feature of outstanding importance was the greetings from daughters of the two churches. The importance of the event to the whole denomination of this district was recognized by the representation of the Presbytery and by an address by Dr. W. Sherman Skinner, pastor of the East Liberty Presbyterian church of Pittsburgh.

The music, prepared under the direction of Mrs. Isabelle Fife Helmlinger of Bethel, included, in addition to a number of familiar old hymns, several selections sung by a male chorus from this church. Although the portable organ in

use admittedly was a bit ahead of Dr. McMillan's day, the situation was balanced by the participation of a precentor or singing clerk. Elder Alcwyn Jones of Bethel served in that capacity, "lining out" the hymns in the congregational singing. Selections of the male chorus included "There's a Church in the Wildwood," "The Old Rugged Cross," "I Love to Tell the Story" and "My Anchor Holds."



ELDER ALCWYN JONES

Precentor in the Founder's Day Service
in South Park

Dr. McMillan Himself Is Represented.

The most striking feature of the Founder's Day program was the appearance, in the person of Charles W. Rowlands, of the Rev. John McMillan himself on his familiar white horse. The Apostle to the West was a large man, more than six feet tall and weighing over 200 pounds. Mr. Rowlands, a trustee of Bethel and one of its favorite bass singers, is six foot three and weighs 235. He is a natural actor and a leader in Brotherhood entertainments. In pioneer clerical garb, carrying a musket and riding the horse like a frontiersman, Mr. Rowlands won acclaim from the start in the role of John McMillan. The newspapers carried stories and pictures of him and television also recorded the performance.

Naturally the pageant committee was drawn upon in the dramatization of this feature. Mrs. Kenneth Barker chairman, wrote the sketch under the title of "The Arrival of John McMillan at the Home of Oliver Miller on November 5, 1776."

The cast included descendants of Oliver Miller and John McMillan. Elsewhere their names appear with the picture of the scene provided through the

courtesy of the Pittsburgh Post-Gazette. Mrs. Barker's depiction of the arrival of the Apostle to the West for the service that was to mark the beginning of Bethel and Lebanon was not only good drama; it also was good history, showing how religious services were held in the pioneer homes, with the arrival of a touring minister the signal for messengers to start out to assemble a congregation.

Simultaneously with the greeting of the clerically-garbed rider at the Old Stone Manse, Elder Howard F. Jack read the narrative of the script to the as-

THE OLD STONE MANSE IN SOUTH PARK



It marks the site of the Oliver Miller Log Cabin in which Bethel and Lebanon Presbyterian Churches began, November 5, 1776.

semblage. After the formalities of the arrival, the portrayer of Dr. McMillan dismounted and went with the cast into the house. Afterwards he with the others in the sketch appeared before the people at the main platform of the grounds.

Theme of Message: "Continuing Frontiers"

In the morning program the regular order of worship service for Bethel and Lebanon was followed, with the sermon, under the general title of "Continuing Frontiers," divided between Ministers Yarnelle and Miller. The text was Heb. 11:13-14: "These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland."

Mr. Miller, of Lebanon, speaking on "Frontiers Within the Christian Tradition," said:

"In days that are even dimmer than the earliest times of our country's history, a man called Abram answered the call of God and moved out into a strange land.

"It seems odd to us that Abram who became Abraham should have come into that very place of promise that later generations of his family should struggle so hard to return to. Before Isaac and Jacob and Joseph and Moses lay years of challenge and trial and testing. Each time they faltered God's voice called to them and with new strength they met the challenge.

"Like the restless tides of the sea, the history of the children of Israel flowed back and forth across the Near and Middle East. To those who were buffeted about by that tide of events, it must have seemed a rather pointless wandering. From the time that Abram came out of the region of Ur of the Chaldees into the land of Canaan, until the final destruction of the Temple and the Holy City, the Children of Israel seem to have been whirled about in the turbulent, merciless rip tide of human destiny. Yet in every age of those thousands of years of trial God had raised up men and women of faith who resolutely faced an uncertain future, ready to do His will.

Also Was a Golden Age.

"But let us not paint the picture too darkly. For Israel there was the Golden Age of David and Solomon—days when the fruits of victory were sweet, days when great armies and stately cities signified success, days when it seemed there were no more rivers to cross and no more mountains to climb, days when the horizon seemed to have been met. But even then the voices of those who acknowledged that they were strangers and exiles on the earth were heard. Even with palaces and the Temple and a mighty walled city an accomplished fact, there were those enlightened souls who still looked forward to the city which has foundations, whose builder and maker is God. It is clear that such people are seeking a homeland.

"In the middle of the greatest oceans of the world lay a vast continent, fallow, ready for the planting, its great bosom of earth ready to receive those who had been called out from the oppressive closeness of quarrelsome Europe. Thinly populated by wandering tribes of copper-skinned men, filled with game and fish, lush and overflowing, the undulating foothills of Western Pennsylvania lay behind the mountain barrier.

"Through the passes, over the thin trails, down to the rivers came the early settlers, pushing back a frontier. On the heels of that first small wave came the stalwarts of our church, bluff, florid John McMillan, thin, frail, self-effacing Thaddeus Dod. Stopping at a cabin here and there along the rough trail to minister to, to baptize, to strengthen the faith of those who were called to roll back the frontier.

"The tide rolled on—the great tide of humanity rolled to the shore of the other sea and a great nation took root and grew. In a Golden Day of Might and Wealth the frontier seems to have faded, with the great peaks conquered, the rivers crossed and the quest accomplished.

"But we pause here in this place where the challenge was new and a workworn, calloused hand lay on the head of a frontier child, bringing Christ's light into the wilderness.

Re-settling in Restless Surges

"We hear the boom of a steel mill and the whirr of propellor blades where once was only the sound of a woodsman's axe or the scrape of a plow blade against earth never turned by the hand of man.

"As we see whole cities of people re-settling in restless surges on land opened nearly 200 years ago by the settlers from the East, we must feel that the tide has turned back upon itself and that we are sinking into a pointless, hopeless wandering.

"As with Israel, so with all the children of God there lies before us the Continuing Frontier.

"For by faith we obey the will of God; we go out into the lands we know not. As with Abraham, so with McMillan: the promise was seen and greeted from afar.

"For men and women of faith will acknowledge they are strangers and exiles on earth. We are facing a continuing challenge and a continuing frontier because we are seeking a homeland—a City which hath foundations, whose builder and maker is God, and the cornerstone of which is Jesus Christ."

Here Mr. Miller quoted some verses written by his wife, Mrs. Ursula Elizabeth Miller, under the title of "Cedars of Lebanon:"

"Praise God from whom all blessings flow," first sung With grateful hearts by early settlers here. Their Nation's freedom fought for in that year Was won at last, Old Liberty had rung! And then these patriots both old and young, Enduring hardships, toil and fear Built homes and a clapboard meetin' house near A spring, among Cedars of Lebanon.

"Praise God from whom all blessings flow," echoes still Through verdant valley to distant hill,
The wilds are gone, near hallowed walls now grows
A modern age of airway and steel mill.
Past dangers vanquished, greater are your foes.
Hold fast, Old Lebanon, God's work fulfill."

Frontiers of Church in World

In his part of the message in the park service, the Rev. Mr. Yarnelle of Bethel spoke on "Frontiers for the Church in the World." He said:

"As we are being so magnificently reminded by the events of this day, this ground, once made sacred by the founding of a Christian church which has grown into sixteen other churches, was then on the frontier of our Nation. But frontiers are always changing. Westward expansion soon moved the frontier to the Mississippi river, then on across the Great Plain to the majestic Rockies, and finally to the blue Pacific.

"Most people, I suppose, think of a frontier as something that happens once. We think of this place as a tiny clearing in a dense forest that often concealed savage foes. And we think how all that has changed, from wilderness to farm land and now to a park which serves the people of a great metropolitan center. Yes, frontier life, we say, was in the long ago, never again to return to this place.

"But let us not be too sure of that. Just as the frontier of colonial days was ever moving and changing, so today we have a continuing frontier, one that is ever moving and changing and challenging. And may God give us the vision to see the changes and meet these challenges, for we are reminded by the old Bible proverb that 'where there is no vision the people perish.'

"These are again Frontier Days in many respects, because we live in a world of continuing frontiers.

"This fact was highlighted by Lowell Thomas in one of his recent radio broadcasts. He told of attending a boxing match in the company of General MacArthur and several other dignitaries, and Lowell Thomas asked the General this question: 'What changes most impress you as you return to this country after being away for fourteen years?' The General replied that two changes impressed him most. The first was the tremendous industrial and scientific progress, the second was the moral decline of the people as brought out in the Kefauver Committee investigation and the reports on dope peddling. And so here we have a New Frontier. It is a frontier for the church in the world..

Striving To Bring In Kingdom Of God

"Both the Church and the State are striving to bring in the Kingdom of God. They work together in supplementary spheres. The State works in a negative way; the long arm of the law restrains the man of evil intent, while the Church seeks to develop a positive righteousness. Paul reminds us that it is the duty of the State to be a terror to the evil-doer. But at the same time personal freedom is given to the man who is bent upon doing works of positive goodness. The law was never intended to interfere with the man who seeks to do what is right toward God and his fellow man. But, at the same time, personal freedom was never meant to be an instrument of allowing one man to exploit another, or to do him injury, for personal gain. One of the marks of moral decline which General MacArthur deplored, and which we all deplore, is the attitude of obedience to

the law but not the spirit. We see it in public officials who do things legally, but who actually cooperate with criminal and racketeering elements. This is one of the frontiers in which the wilderness must be conquered by the pioneering spirit even as it was done 175 years ago.

"As church people we have been altogether too naive in thinking that morals could be legislated. We have in times past put altogether too much faith in the ability of the law to stop an evil traffic and have not put enough in the power of God's spirit to change the lives of men. We must get over this notion that a man's life is his own private affair. It is a matter of public concern if he sells protection to criminals, dope to 'teen-agers, or scrap metal to a national enemy. Our society has too long countenanced personal gain at public expense. We must reconstruct our interpretation of the Bill of Rights, we must recover our courage to tell people that their so-called personal lives are God's concern, and that through the power of His spirit the Christian church is out to change the lives of people everywhere. This is the only way we can have a better world. Public and private morals are Frontiers for the Church in the world today.

Field of Spiritual Living

"Another frontier is in the field of Spiritual living. This is distinct from morals and more deeply personal. I refer to this condition of life that we see all about us. On every hand there are people who are nervous, worried, anxious about many things; they seem to act and feel as though it were man against the system in a search for security. This condition of unrest is reflected in the kind of books that are being written for this generation. Never did we find so much written as there is today on 'Peace of Mind,' on 'Being a Real Person,' on 'Putting Defeat on the Run,' on 'Living Above Worry,' on 'Faith and Hope and Confidence in God.'

"The amazing discoveries of science in our day have opened the way for the Church to proclaim the therapeutic values of faith in God, trust in His Providence, Obedience to His Law and the importance of a Christ-like spirit. A New Frontier in the continuous progression of frontiers has opened unto us, and the practical values of the Gospel are demonstrable in case histories as never before. It is a Golden Opportunity for the Church to establish the worth of its faith by indisputable evidence.

"Certainly War is another frontier in this progression of frontiers. Never before has War been so total or so terrifying, never before has it threatened total eclipse of civilization as it does now. Never before has the elimination of war from the life of man been so imperative. And how is war to be eliminated? Well, it is not going to be eliminated as long as there is greed for land and lust for power in the hearts of men. It is not going to be eliminated by treaties and agreements unless we can build into the hearts of men a willingness to live up to their agreements. It is not going to be eliminated by international organizations unless we can get nations to enter whole-heartedly into the spirit of co-op-

eration. It will not be eliminated by police power unless that power can be divorced from selfish and dictatorial leadership.

"We look at these things and see that they are tasks for the Church. Greed and lust of power are eliminated only through love of higher things. Willingness to live up to agreements comes through honor and personal integrity. Cooperation is resultant from a spirit of sharing. Selfishness disappears when we learn to love those things beyond self. And these are spiritual things. It is the educational and leadership task of the church to build these things into the lives of people. People can be changed, and they must be changed. This is not so much a new frontier as a Continuing Frontier.

Not One Frontier But Many

"The Church in the world today has not one frontier but many. Today it is not Indians, cattle rustlers, highwaymen or a case of defending your life with a six-shooter. Frontiers have changed but their problems are just as serious. And where there are frontiers there is also the Church. It was true in 1776. It is true today. When the adventursome pushed over the mountains to this place there came also the circuit-riding preacher. And wherever people go today, to new factories, to new housing areas, to suburban districts, there the Church follows them and seeks to reclaim them for Jesus Christ and His Kingdom.

"This is our task. We must ever be on the Frontiers of Life, preaching, teaching, applying and living the Gospel of Jesus Christ. Let it be said of us as it was said of them: We are on the Lord's side.

"'Rise up, O men of God,
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of Kings.

"'Rise up, O men of God

The Church for you doth wait;
Her strength unequal to her task,
Rise up and make her great.'"

"That is our challenge.

"That is our opportunity-in the years ahead."

Greetings from the Daughter Churches

The afternoon program was opened with the "Arrival of John McMillan," already described. A feature of extraordinary interest following brought greetings from the daughters of the two sister churches.

Daughters of Lebanon spoke first in the following order: Clairton Presbyterian Church—H. F. Lehman Amity Presbyterian Church—Ellis R. Whitaker, Elder Duquesne Presbyterian Church—Rev. W. C. Thompson
Homestead Presbyterian Church—C. O. Franklin, Clerk of the Session
Lincoln Place Presbyterian Church—George Halt, Elder
Wilson Presbyterian Church—George Cox, Elder.
Greetings from the daughters of Bethel were presented as follows:
Bethany Presbyterian Church, Bridgeville—Rev. James G. Potter
Center Presbyterian Church, Canonsburg—W. A. Hickman
Concord Presbyterian Church, (Carrick) Pittsburgh—Rev. Lufay A. Sweet
Hamilton Presbyterian Church, Whitehall—Rev. William Rusch
Mt. Pisgah Presbyterian Church, Greentree—Rev. Curtis J. Patterson

Besides the daughters represented above, Bethel, as noted, has three grand-daughters: Brentwood, daughter of Concord, and Crafton and Carnegie, daughters of Mt. Pisgah.

Representatives of some of the elderly daughters of Bethel, particularly 121-year-old Mt. Pisgah of Greentree borough with a 98-year-old daughter of her own, Carnegie, indulged in considerable merriment over 175-year-old Mother Bethel's showing up with an infant of one year, Hamilton of Whitehall borough, claimed as another daughter. "Like Sarah of old!" exclaimed the Rev. Curtis J. Patterson of Mt. Pisgah. Admittedly, however, with Bethel growing today as she had never grown before and a leader in the New Life movement, there was nothing about her to indicate that she had "waxed old." Young Hamilton also is growing at an encouraging rate. However Bethel's relationship with it may be described, Bethel is the sponsor of the new church and the latter was warmly welcomed into the historic family at the Founder's Day meeting.

Greetings from the Presbytery of Pittsburgh were presented by the Moderator, the Rev. Robert E. Andreen, pastor of the First Presbyterian church of Braddock.

Dr. Skinner's Address

Dr. W. Sherman Skinner, pastor of the East Liberty Presbyterian church of Pittsburgh, referred to the double significance of this Founder's Day service. Nineteen-fifty-one was the 175th anniversary year of the Nation as well as of Bethel and Lebanon. He said:

"It is no matter of chance that the 175th anniversary of these churches and the 175th anniversary of the Declaration of Independence fall on the same year. Our national history and the establishment of the gospel of Christ in this continent have gone hand in hand. And there is inescapable logic in these facts, for the freedom which is our outstanding national characteristic has its roots in the Christian faith.

"Men are genuinely free when they are controlled from within, when the law of life is written so deeply upon their hearts that they need no external controls. When Paul wrote the words, "Ye... were called for freedom ...," he was

speaking of spiritual freedom. In the Old Testament economy men were slaves to an external law, to the irksome necessity of moral precepts imposed upon them from without.

"Then the New Testament came along and said they were free from the law. It does not mean that they may now live against the law, breaking all its precepts. It does mean that in their faith in Christ they become a part of His kind of good life, and they are free to do what they will because, ideally, they only will to do what is right. The law is no longer written on tables of stone but on the flesh of their hearts. They are no longer compelled from without, but impelled from within. They are no longer slaves to an external will, but free to live their own godly wills.

The Only True Freedom

"Someone has suggested a simple illustration which makes the principle clear. Every boy in the years of his boyhood is under law. His mother lays down the law that he must comb his hair and wash his face every morning before he comes to the breakfast table. That law is fixed and the boy is under it. He wishes he could get out from under it. To wash one's face every morning, that seems the climax of bondage. If one could only escape, now and then, life would have new zest and value. Probably the boy never lived who did not at some time during his boyhood stand appalled at the idea that it would be necessary for him to wash his face and comb his hair every morning of every week of every month of every year of his life. The boy is indeed under law, but little by little the law loses its force. Little by little it vanishes from sight, until the young man is no longer under this law at all. But does he wash his face and comb his hair? He does. Not because he is under law, but because the law is now in him. The external rule has become a guiding principle, the tyrannical command has now become second nature. He no longer washes his face because he is compelled to do it, but because he wants to do it. It is his nature to do it. He would be uncomfortable if the washing were not done. He is free not because he is going against the law-he is doing the same thing and doing it far better-but because the spirit of the law has found its home in his soul.

"The same principle holds for civic and national freedom. Our mistake has been in the supposition that freedom meant the rejection of all controls. The only true freedom in the world comes when the law and life of God are in our hearts through Christ's dwelling there."

Following the singing of the first verse of "Onward Christian Soldier," the benediction was pronounced by Dr. Murray C. Reiter, pastor emeritus of Bethel.

Pageant Depicts Famous Scenes In Bethel's Dramatic History; Pictorial Features Interspersed



ETHELITES love their historical pageants. Dramatic portrayal of the famous scenes that illuminate and give life to the long record of the church is expected as a matter of course in every anniversary celebration. As we read a favorite book again and again, seeming to find

something new in it every time we pick it up, we await with eagerness each reenactment of the founding of Bethel in a log cabin home, the scene in which the venerable Pastor Clark single-handedly tried to halt a band of Whiskey Insurrectionists, or the founding in the home of Dr. Marshall of our first women's missionary society.

It is interesting to watch how each generation, by act, picture and narration, takes up the responsibility of passing on the Great Story of Bethel as it was told to them. The actors are discussed much as the average theatergoer comments on the performers of a well known play. Some one "makes a good Dr. McMillan," or an "impressive Pastor Clark."

Bethel was particularly fortunate this year both in the committee that prepared and directed the pageant, "Thru the Years," and in the performers. The show or program itself, presented on the evenings of September 19 and 20 in the church auditorium, was varied and well-balanced. Pictorial features were interspersed with the enacted scenes.

A Talented Pageant Committee

The committee that prepared and directed the pageant included: Mrs. Nina Barker, chairman; Miss Anna M. Wycoff, Mrs. Betty Dennis, Miss Jean Alice Wilson and Miss Betty McNary, the latter acting as the representative of the General Anniversary Committee.

A graduate of the State Teachers' College at Indiana, Pa., Mrs. Barker taught in the schools of Bethel township for ten years. She has made a hobby of helping to stage plays. While in college she took part in the school theatricals both as a player and a director. It was Mrs. Barker who wrote the sketch for the arrival of Dr. McMillan (Charles W. Rowlands) at the Stone Manse in the Founder's Day ceremony at South Park last July.

Miss Wycoff, the daughter of Dr. C. W. Wycoff, the fourth pastor of Bethel, and long experienced in the dramatization of the history of this church by pag-

THE BETHEL PAGEANT COMMITTEE



Seated, Left to Right-Miss Anna M. Wycoff, Mrs. Nina Barker, Chairman; Standing, Left to Right-Mrs. Betty Dennis, Miss Jean Alice Wilson and Miss Betty McNary, the latter representing the general anniversary committee.

eants, tableaux and playlets, generally written and directed by herself, collaborated with Mrs. Barker in the preparation of the latest exhibition. While the latter followd to a considerable extent the pattern of an earlier pageant produced by Miss Wycoff, it contained some entirely new features along with revisions. Mrs. Barker won particular praise for the writing and staging of a new scene, the first church wedding in Bethel. The touch and staging ability of the chairman were seen throughout the pageant.

Another able collaborator in the preparation and carrying out of the colorful panorama was Mrs. Betty Dennis, a graduate of Stephens College, Columbia, Mo., where she majored in speech and drama. She received her degree in speech from the Northwestern University School of Speech in Evanston, Ill., in 1940. For the following three years she conducted the speech clinic at the James Whitcomb Riley Hospital for Children in Indianapolis, Ind. In World War II Mrs. Dennis joined the staff of an army hospital in Oklahoma where she continued to do speech correction work, this time with war-deafened and hard-of-hearing soldiers.

Consulted in the staging of the pageant, Mrs. Dennis also was the narrator of the war scenes and the Finale.

A Pleasing Interlude

On both evenings of the pageant special recognition was given by coworkers and the General Anniversary Committee to the contribution and cooperation of Miss Wycoff. Called to the stage on the first evening, she was presented an orchid by General Chairman R. Maurer Arnold, who briefly recounted her part in the preparation of the present and former pageants. On the second evening she was presented a pocketbook which, in her own words, "was not empty." A sketch of Miss Wycoff will be found with the story she has written on the activities of the women of the church.

Miss Jean Alice Wilson, a graduate of Grove City College and a teacher in Bethel Memorial school, is the daughter of Mr. and Mrs. Harold L. Wilson. She has grown up in Bethel church. While a student in Bethel High she taught in the Sunday School and the Community Bible School. She has been a member of the church choir for several years. While at Grove City Miss Wilson took part in a number of the college stage productions. In the production of Bethel's recent pageant, she had charge of the costuming.

Miss Betty McNary, the representative of the General Anniversary Committee in the pageant group, is a graduate with a B. M. degree of Grove City College. For several months following her graduation, she served as organist at Bethel and as a member of the choir. At the same time, she was supervisor of music of the Bethel township schools. Since then she has been employed as contralto soloist in the Dormont Presbyterian church. In the production of the pageant Miss McNary and Richard Evans had charge of the music.

Bethel Players Distinguish Themselves

Practically every Bethel anniversary occasion, of course, finds a number of new pageant performers. In the leading roles this year were Charles W. Rowlands as Dr. John McMillan and Kenneth L. Travis as the venerable Rev. John Clark, the first pastor of Bethel. Circumstances this year broadened the role of Dr. McMillan, including the arrival at the Stone Manse in South Park in the Bethel-Lebanon Founder's Day program July 1 last as well as in the pageant depiction September 19 and 20 of the organization of Bethel in the Oliver Miller home. The acting of both Mr. Rowlands and Mr. Travis drew many congratulations. The cast, including some 60 persons, reflected both capability and training.

Narrators of the pictorial history were Elder Howard F. Jack and James G. Simmons, chairman of the congregation.

The opening scene was of the Indian inhabitants of the region at the time the whites arrived—Queen Aliquippa, surrounded by braves. Miss Ruth Heck portrayed the Queen. Mrs. Eileen Larsen read the speaking part. The braves were Boy Scouts under the direction of Rodgers Rea.

Pictures of the Block House and the log dwellings with which Pittsburgh started were shown.

Scene II depicted the organization of Bethel church on November 5, 1776, in the log cabin home of Oliver Miller in what is now South Park. With Charles W. Rowlands in the role of Rev. John McMillan, the founder, Elder Harold L. Wilson acted as precentor. Charter members in the performance were direct descendants of families represented in the first congregation. Among the descendants of Oliver Miller present were Albert and Ida Miller, Mrs. Anna Wright and son Harold, Miss Bertha Miller, Mrs. H. R. Maits, her son, Miller, with the latter's daughter, Patty, and son, Rae; Mrs. Eva Aggers Keitzer and Miss Lydia Aggers. Descendants of Dr. McMillan included S. M. Fife, great, great grandson; John S. McCabe, great, great, great grandson, and Katherine Helmlinger, great, great, great, great granddaughter.

Scene III represented a revival service under the Rev. John Clark, Bethel's first pastor. It was in such services that Pastor Clark's colored employees, Dido and Dave, distinguished themselves. Their soprano and bass voices, it is related, could be heard above all others of the congregation. Kenneth L. Travis, of whom more will be said later, was Pastor Clark. Mrs. Ann Vernon Root, soprano soloist of the choir, appeared as Dido and Edwin Wycoff as Dave.

Pastor Clark and the Whiskey Rebels

Scene IV depicted the famous incident in which the venerable Pastor Clark tried to dissuade a band of some 500 Whiskey Insurrectionists from their project of making a second attack on the home of Inspector Neville at Bower Hill. While Kenneth L. Travis, a former president of the Blair Bethel Brotherhood and an active church worker in general, had given abundant evidence in the past that he could make a speech, he put on a piece of acting in this scene of major importance in Bethel history that immediately brought inquiries as to what dramatic training he had had. His performance was notably impressive. He said that he had never had training as an actor, but that he felt so deeply over the part of the aged minister who had tried to prevent bloodshed that he put his whole soul into it.

John S. McCabe, a great, great grandson of Dr. McMillan and chairman of Bethel's Building Extension and Improvement Program Committee, also did well as Major McFarlane, head of the band which, although respectful to Pastor Clark, would not turn back. Men of the congregation, some dressed in buckskin and wearing coonskin caps, all carrying muskets, made up the body of insurrectionists.

Recalling the caution with which the authorities of Bethel "set in" a cabinet organ in 1866, a favorite feature of our historical pageants is the reading of

Will Carleton's "The New Church Organ." This year the reading was given in a particularly pleasing manner by Mrs. Clarisse Elton.

First Wedding in Bethel Church

Scene V. showed the first wedding in Bethel church, that of "one of our girls," Miss Mary Armstrong, to the Rev. Charles H. Hamilton, on August 30, 1910. Miss Armstrong had been a teacher in Korea. After the marriage the couple went to Utah as missionaries, working among the Mormons. About two years ago they retired, making their home in Florida.

The outstanding feature of this part of the program was that Dr. and Mrs. Hamilton came on from Florida to appear in person in the scene. The latter was gracefully and effectively arranged. It opened with Dr. and Mrs. Hamilton seated, looking over an old album and recalling their wedding of more than rorty-one years before. Suddenly they fell silent and before them in panorama their marriage ceremony was reenacted by young folks of the congregation. Mr. and Mrs. Philip Hathaway were the bridal couple. The part of Dr. Harry P. Armstrong, brother of the bride, who had performed the marriage, was taken by the Rev. William J. Brown, and Dr. C. W. Wycoff, who had assisted in the ceremony, was portrayed by his grandson, Robert Wycoff. Bridesmaids were teen-age girls of Bethel.

Bethel Soldiers In All America's Wars

Bethel's participation in all the wars in which the United States was engaged was emphasized by a roll call in which soldiers from the Revolution to the present struggle in Korea appeared, with Bethel women represented as nurses in World Wars I and II.

In the pictorial history the different church buildings of Bethel were shown, also Dr. and Mrs. Reiter in their first automobile and on camels while touring Palestine.

In the Finale the Rev. Vance Yarnelle, minister, and Dr. Murray C. Reiter, pastor emeritus, appeared with the cast. The latter, in addition to the names already presented, included: Miss Blanche McEwen, Edna Croco, Howard Hultz, Ruth Valentine, Valerie Valentine, Ray McElheny, Walter Richeson, Robert Schlarb, Russell Orme, Sherman Detrick, Jean Devey, Florence Walther, Marjorie Jones, Shirley Dublin, Floyd Nyhart, Richard Roesing, Frank Bolte, John Van Horn, Walter Mason, Alma Black, Nancy Brown and Walter Jacobs.

Bethel's Aged Minister Symbolizes Loyalty to Republic in Insurrection; Proud Record of Presbyterian Clergy

The only considerable opposition came from an aged clergyman, John Clark, pastor of Bethel Presbyterian Church, which was located within a few rods of Couch's Fort, who endeavored vainly to dissuade them from the enterprise—Leland D Baldwin in Whiskey Rebels, the story of a Frontier Uprising.



T Was an incident of the Whiskey Insurrection of 1794. On July 16 an attack had been made on the home of Inspector Neville at Bower Hill by a comparatively small band. It was repulsed, one of the assailants being fatally wounded. With the spreading of the news, a company of some 500 of those fighting the excise tax on whiskey was recruited in the Mingo Set-

tlement to renew the effort the next day to compel the inspector to resign. Its line of march to Fort Couch for a further rendezvous led directly past Bethel. As the marchers reached the church, the Rev. John Clark, Bethel's first minister, rose from under a tree by the roadside. He was 76, his voice feeble, but he could not forbear speech.

This is one of the high spots in the brilliant historical novel, "The Latimers," written by the Rev. Henry Christopher McCook and generally accepted as the classic narrative of the Western Insurrection.

It is significant that while the aged minister did not succeed in turning back the belligerent marchers, he was treated with respect by all. Due to the scarcity of ministers, he had not infrequently preached to the people of Mingo as well as to the congregation at Bethel. The incident described above symbolizes a fact of the utmost historical importance.

With not only every Presbyterian minister of the area at the time, but also practically every one of the clergy of other denominations, actively on the side of law and order, not a single record has come to us of irreverent treatment of a member of the cloth by the insurrectionists. This recalls that with the weakness shown by the local civil authorities, there undoubtedly were situations in which the only restraining influence was that of the ministers. Day in and day out, the pastors dinned it into the ears of those of their parishioners who tended toward the wrong side that, irrespective of the objections to the excise tax, revolt

against the Republic that had just been set up with such high hopes was not the way to show it. True shepherds of their flocks, they hated the sin but loved the sinner. The extent to which this united position of the ministers contributed to the wide granting of amnesty for the offenders is beyond estimate. It is recorded in particular that the part of the venerable pastor of Bethel was called favorably to the attention of President Washington.

Salute To Memories Of Pioneer Ministers

So we owe a salute to the memories of the Presbyterian ministers of the district in that troubled day. Not, of course, because they took the right side, but for the great wisdom, ability and courage they showed in the discharge of their duty as they saw it. To an extraordinary degree, the situation called for wise counsellors. With their thorough training, the ministers were able to cut through the false reasoning of the irresponsible agitators and show in which direction the true course lay. As pointed out, the clergy of whatever denomination deserve recognition for the sound and courageous position they took in the crisis. Presbyterians claim the chief attention of history for the reason that they were predominant in Southwestern Pennsylvania at the time. There is, of course, another reason; most of the members of the denomination were Scotch-Irish, and some critics of the uprising recklessly attempted to indict that racial element chiefly for the trouble. No one, of course, ever attempted to deny that the Scotch-Irish could be depended upon to contribute their share of whatever fighting was going on, but long ago it was recognized that many who had been looked upon as participants in the lawlessness had in fact helped to retard it. The outstanding ministers, such as Dr. John McMillan, who fought against the insurrection, were Scotch-Irish and to a great extent they held their congregations intact for law and order throughout the struggle.

Here is where the eminent Presbyterian minister, the Rev. Mr. McCook, author of "The Latimers" and pastor for 32 years of the Tabernacle church in Philadelphia, enters the picture. He had been a student for years of the Scotch-Irish, giving particular attention to their dialect. He went directly to the heart of the uprising in this district, was merciless in dealing with the so-called leaders of the rebellion and their willful followers, but at the same time he showed sympathy for those who had been misled or were carried by momentary anger to the wrong side. He tells of how church services and camp-meetings were carried on throughout the period, with every possible effort made to counteract the effect of those urging violent resistance of the law. While not seeking to exempt the Scotch-Irish or others associated directly or indirectly with the Western riots from deserved censure, the author believes that the character of the men concerned, as well as their motives and the actual degree of criminality in the various risings "have been exaggerated and misrepresented in history, and are not understood by the pople at large." "The Latimers" was published in 1897 and it has largely set the pattern by which the Insurrection is now viewed.

Pastor Clark As Ancient Prophet

Author McCook gives us this picture of the venerable first pastor of Bethel, the Rev. Mr. Clark, as he faced the band he had halted on its way to Bower Hill:

"Thus he stood like an ancient prophet, with the spirit and burden of prophecy shining from his eyes and burning in his speech. * * *

"'Brethren, fellow citizens and friends,' he cried. 'I have come to raise my feeble voice against the business of this day. " " Duty, conscience, my office, the spirit of our Divine Lord and Master, a high and loving concern for your temporal and spiritual good, all compel me to warn you not to persist in your hostile purpose. You are in the way of rebellion, and rebellion is as the sin of witchcraft. " " I know that you feel yourselves aggrieved by the Government, and you believe that your quarrel with General Neville and his excise officers is a just one. I will not discuss that question here. It may be true that they have bound heavy burdens and grievous to be borne, and laid them on men's shoulders. " " But, consider this, my friends, no wrong can be righted by the doing of a greater wrong. Your act is one of war, diguise it as you may. War upon officers of the United States, war upon its laws, war upon its government, war upon the great and good Washington. You do not mean that? Truly not!"

The great and good Washington!

No matter how others of the Federal government might be criticized, the general disposition at this stage still was to view Washington as above all political groups, as the Father of his country. Toward the end of his second administration, he himself was to know the bitterness of personal attacks, but throughout "The Latimers" he is spoken of virtually with reverence.

Even so, the insurrectionists in this case would not turn back. While we, of course, have no exact record of the exchange between them and Pastor Clark, the words of the novelist are in perfect keeping with the tradition. They present one of the most pathetic pictures of the whole uprising. The leader of the marchers was Capt. James McFarlane of Washington, Pa., a veteran of the Revolutionary war. It was commonly reported that he was reluctant to head the project, but that he believed its object might be accomplished without bloodshed. He is represented as thanking the aged minister for the loving interest he had shown in the marchers. With no disrespect for him it was felt, however, that in this secular matter they could trust their own judgment. Bidding the clergyman a hearty farewell, he remounted his horse and led on to Bower Hill. Captain McFarlane was the only one of the assailants to lose his life. They had found a small company of soldiers from the garrison at Pittsburg at Bower Hill. Captain McFarlane was fatally wounded when he stepped from a shelter to respond to what he had taken for a flag of truce. While the insurrectionists burned all the buildings on the place in retaliation and took some of the defenders captive, the death of the well-known revolutionary officer cast a pall over the whole district.

Although the demonstration at Braddock's Field, marking the crest of the uprising, was to follow, it remains that the death of Captain McFarlane at Bower

Hill marked the end of the bloodshed of the Whiskey Rebellion in this area.

Again and again the tale of Pastor Clark and the Whiskey Rebels is told in pageant in Bethel historical celebrations. It claimed its full share of attention, as usual, in a pageant presented in the church on the evenings of September 19 and 20, 1951, in the year-through program marking our 175th anniversary

First Shot In Whiskey Insurrection

Bethel's position as an historical landmark is further accentuated in the story of this frontier uprising. While occasional lawless acts, such as attacks on individual tax collectors, had been made from the time the excise measure of 1791 went into effect, it was not until in the summer of 1794 that the resistance came to be branded generally as Insurrection. On July 15 Federal officers attempted to serve a warrant on James Miller for failure to make a return of his still in compliance with the excise tax law. At this juncture a crowd of men was seen running across a field toward the Miller home. It was from that band that the famous first shot of the Insurrection came, some believing that it was fired at the officers, others that it had been discharged only at random. While the representatives of the law left, they did not do so without pausing to upbraid the crowd.

The Miller home was the same log cabin, in what is now South Park, in which the Bethel and Lebanon Presbyterian churches began in a service conducted November 5, 1776, by the Rev. John McMillan. James Miller was next to the youngest of the original Oliver Miller's ten children. After the incident described above, James Miller was quoted as figuring the tax against him as \$250, with the prospect of further heavy expense if he were taken to Philadelphia for trial. The aggregate, he held, would have ruined him and the thought of it made him angry beyond measure. With the spread of the news, a crowd formed in the Mingo Settlement and set out for the home of Inspector Neville on Bower Hill, arriving the morning of July 16. With this band were William Miller and Oliver Miller II., sons of the first Oliver. Young Oliver was fatally wounded. Nothing was heard afterward of William, the assumption being that he fled the district.

At the time of these occurences, the original Oliver Miller had been dead for 12 years. It was James Miller who, in 1808, built the Stone Manse on the site of Bethel's birthplace in South Park. Since he, a member of this church, was viewed as one of the comparatively minor offenders in the Insurrection, settling with the law by taking an oath of allegiance and living a useful and exemplary life ever afterward, he has always been recognized as entitled to a full statement of the facts. His descendants have been among the pillars of the community. On his death at 81, 1844, Dr. Marshall recorded that James Miller was "long an honest, sincere and upright member of Bethel church."

Story Of Tax Itself Familiar

Repeated over and over again for more than 150 years, the primary grievance of the frontier farmers against this particular whiskey tax itself is generally

understood. Without reference to its background, its numerous ramifications, political and otherwise, it is stated thus simply in Mr. Degelman's history of Bethel:

"Most of our farmers, especially to the south of us, raised large quantities of rye. Grain was hard to transport at that time on account of its bulk and their big market lay in the East. The only means of transportation over the mountains was by pack horses. A horse could carry only four bushels of grain which, if converted into whiskey of equal load, was the product of 24 bushels of grain.

* Consequently, a great number of small distilleries sprang up and a thriving business developed. About every sixth farmer operated a still. The tax was only from nine cents to 25 cents per gallon, but all stills were taxed and had to be registered."

It would be out of the question to attempt to seek an analogy between the tax situation of 1794 and that of the American people today after two World Wars and in the midst of the struggle against aggression in Korea. In the multiplicity of present excise taxes, that on whiskey is 36 times what it was 157 years ago, or \$9 as compared with 25 cents.

With a total National debt of more than 257 billions at this writing, experts on the subject in this Year of Our Lord Nineteen Fifty-One estimate that the Federal Government, to say nothing of the take of the States and Municipalities, is extracting more than a fourth of our incomes.

There is no call here—even if it could be done—to thresh out this subject in detail. We shall simply have to take the word of the pioneer farmers of the area that, under the circumstances, they were hard hit by the excise tax in question; that, in fact, they were threatened with being put out of business.

Hindsight, of course, tells us that the little distillers were more certainly doomed by an economic law than the statutory one against which they were complaining. In time there would be only a few big distilleries. In the offing, however, were other industries that would in time give this district the name of a manufacturing center.

Ministers Met The Problem Head-on

Possibilities of the future, however, did not answer the immediate questions of the farmers. Here the ministers met the situation head-on. We hear that the strategy of certain politicians of the day was to dissemble; to appear to go along with the radicals just to slow them down; in other words, to "bore from within." Other political leaders, however, are to be credited with attending meetings boldly to tell those moving toward incendiarism to their faces of the consequences if they did not halt. There is no record, however, that our preachers ever soft-pedaled on the subject. While in that day whiskey was in common use as a beverage, we are told in "The Latimers" that the ministers overlooked no opportunity to denounce intemperance. Irrespective of the objections to the tax on whiskey, revolt was not the way to meet it. Presbyterians stood for the orderly procedure of representative government. In fact, the Presbyterian concept of

representative government had been largely followed in the framing of the Constitution of the United States. It was not to be forgotten that the Presbyterians were viewed as radicals in our real Revolution. They were simply upholding what only a few years before had been regarded as the most radical thing known in government—a republic, a system based upon popular rule. True democracy—recognition of the dignity of the individual soul and its inalienable right of freedom—was a basic concept of Christianity itself.

So, as we note in the words ascribed to our first minister, the venerable Father Clark, rebellion against a government set up to guarantee individual freedom was nothing short of sin. When it is reflected that that was the position not merely of one of our ministers, but of all, and that Presbyterianism predominated in the district and that the presbyteries of Redstone and Ohio at the suggestion of the Synod of Virginia called for a day of fasting and prayer to confess such sins and mourn over them before God, it will be recognized that the spirit of revolt could not but be slowed down.

How deeply in earnest the Presbyterian ministers were is shown by the fact, repeatedly published, that in the worst spots they withheld the sacrament of communion from members of their parishes who had joined in the revolt until they took the required oath of allegiance. Notoriously the chief districts of the uprising were in Washington county, Mingo Creek and the town of Washington, with Dr. McMillan having his share of trouble in the Canonsburg and Pigeon Creek areas. Strong man that he was, he went after the recalcitrants without mercy. He is the minister spoken of most frequently as refusing to serve communion to those who hung back from squaring themselves with the Government. It is significant that in one of the final tests the Canonsburg people who had been affected "signed without trouble."

A Bethel Leader Defies The Terrorists

One of the leading members of Bethel at the time was James Kiddoo. The record shows that he became an elder in 1795 and served in that office for 28 years. His son, Thomas, was a Bethel elder for 50 years. Besides a grist mill, James Kiddoo also operated a still. In the face of warnings from the terrorist element of the rebels, he registered his still in compliance with the law. Not only was his still house fired, but part of his grist mill also was carried away. He continued undauntedly to denounce the cowards who struck from the dark.

In time the tax that aroused the storm was repealed, just as it was said it would be when the weight of opinion was shown against it in the prescribed manner of representative government.

The new Republic was entitled to take what satisfaction it could from the complete collapse of the insurrection without the firing of a shot by the army that came on to suppress it. With its law defied, its enforcement officers attacked and the mail intercepted, no other course was left to the National administration but to assert its power. It was demonstrated again the personal hold that George Washington, who had given more than 40 years of his life to the

public service, had upon the people. Although the growing political attacks made upon him in his second administration were believed to have contributed to his determination not to stand for a third term, it remains that he had been elected and re-elected unanimously. Although claimed by the Federalists, it is observed that in "The Latimers" and in the words of Bethel's first minister he is still viewed as above party.

Undoubtedly the news that a Federal army was coming had its effect in causing the flight of the extremists of the rebellious element, but the latter, in proportion to the population of the district, was comparatively small. The census figure of 1790 for Southwestern Pennsylvania was 77,000. Only around 2,000 fled. Of the real or fancied offenders who stood their ground, were arrested and tried, a small number being sent to Philadelphia, all were either acquitted or pardoned soon after conviction.

It stands out that the vast majority of Southwestern Pennsylvanians were always sound at heart. In the first years of the excise law, the opposition to it, barring occasional attacks upon individual tax officers, took the form of lawful meetings of protest. It is true, of course, that some intemperate, inflammatory expressions were made, but always there were cooler heads present seeking to counteract the effect.

Muster At Braddock's Field Hollow Parade

The so-called crest of the Insurrection was the unauthorized muster by David Bradford, district attorney of Washington county and viewed as the chief radical, of the militia at Braddock's Field on August 1 and 2. With the men armed and with Bradford arrayed as a major general, the demonstration was supposed to intimidate Pittsburgh, accused of shielding some enemies of the cause, and also to test the mettle of the small United States garrison there. Pittsburgh leaders played the old game of pretending friendship with the rebels, sending the town's own militia out to fraternize with the others. The 6,000 to 7,000 assembled were apparently pretty well balanced with friends of law and order. Bradford's "army" marched peacefully through the town, accepted barrels of refreshment at the river bank, after which the men started for their homes, principally in Washington county. Dr. McCook, in "The Latimers," commented: "That an armed host of such proportions, having the opportunity to enforce its will with scarcely a show of successful resistance, should have thus dispersed to the peaceful vocations of life without violence or even disorder, is a proof not easily set aside of the good citizenship of the men who composed it."

That muster was not only the crest, but the virtual end of the insurrection. It was described as a hollow parade. Presently committees of the district were at work with Federal commissioners to arrange for amnesty for the minor offenders on their taking of an oath of submission to the laws of the United States. While the progress was not sufficient to change the mind of the Government about sending an army here, President Washington, who had intended to come

the whole way at the head of the force, turned back at Bedford for the capital in Philadelphia. The Federal troops, which began arriving here around the first of November, found nobody to fight. So definitely was the Insurrection over that the main body of the army in less than three weeks began its return to the East. A body of only 1,500 men, under General Morgan, remained behind during the winter.

In spite of President Washington's show of leniency in the issuance of pardons, there were instances of abuse of authority and poor judgment on the part of the Federal military officers that left a bad impression. One of the most inept of these performances from the standpoint of dignity of the law and the need for the restoration of good will was in connection with the march of 20 accused of insurrection to Philadelphia for trial. It pleased the officer in charge to make an exhibition of the prisoners. With advance notification of the time of entry into the city, a crowd estimated at 20,000 was on hand to see the desperate captives from over the mountains. Slips of paper were presented to the prisoners to wear as cockades to distinguish them from the crowd. The effect of that on the mind of the frontier needs no description. The author of "The Latimers" meets the emotions when he has the hero, who was among the innocent marched to the capital, cast the "cockade" presented to him to the ground and trample it in the mud. It was only natural that such abuses of authority should create sympathy for the accused.

Dr. McMillan Takes a Turn at Politics

In this review we naturally follow the Presbyterian line. Today it probably would be described as a Bi-partisan policy. While Dr. McMillan has been called one of the Federalist powers of the day, he worked with the rising Jeffersonians who, although opposed to the excise tax in question, recognized as the first consideration the preservation of the orderly procedure of representative government. The McMillan policy was strikingly exemplified by the story of the coup he engineered by which Albert Gallatin, who was to become President Jefferson's secretary of the treasury, was elected to Congress. The great preacher noted that while Gallatin was viewed by some of the Federalists as too radical, he fought uncompromisingly the Washington county societies that seemed to be bent more on revolution than repeal of a tax law.

Russell J. Ferguson, in his book, "Early Western Pennsylvania Politics," University of Pittsburgh Press, has this to say of Dr. McMillan: "He never held a political office, but he did not lose an opportunity to comment upon public questions to members of his congregation. Upon occasion he closed his regular religious services and before his congregation could disperse, plunged immediately into a discussion of politics. Undoubtedly he had great influence with his parishioners and probably with ministers of other congregations because he urged other ministers to follow the same course with their flocks. The exact weight that these clerics had in politics is difficult to estimate, but is was not negligible."

Of the presbyterian church of Southwestern Pennsylvania at the time, Dr. Leland D. Baldwin, in "Whiskey Rebels," University of Pittsburgh Press, says: "Through all the period of controversy over the excise, the Presbyterian Church, which was by far the strongest denomination in Western Pennsylvania, was a tower of strength on the side of enforcement. * * * The time was to come when the warfare between the clergy and the recalcitrant laymen was to become open, and it is difficult to avoid the conclusion that the official position of the church was the decisive factor in the outcome of the insurrection."

Elsewhere in the same book, Dr. Baldwin observes that the Presbyterian clergy had "boldly denounced violence from the first, though they had no sympathy with the principle of the excise."

In "The Planting of Civilization in Western Pennsylvania," University of Pittsburgh Press, the authors, Solon J. and Elizabeth Hawthorn Buck, also expressed the opinion in their comment on the Whiskey Insurrection that the attitude of the churches on the side of law and order "probably contributed to the collapse of the movement."

Salute From Ohio Valley Presbyterians; Senator Martin's Tribute To McMillan; Great Need Now For Same Moral Courage



THE PRESBYTERIAN Historical Society of the Upper Ohio Valley, representing some eighteen Presbyteries, paid a salute to Bethel's 175th anniversary when it held its annual meeting and dinner in the church here May 7 last. In the evening the Ruling Elders' Association of the Presbytery of Pittsburgh cooperated in the program. The occasion brought together a number of

outstanding churchmen, including Dr. Charles A. Anderson, executive secretary of the department of history of the General Assembly of the Presbyterian Church, U.S.A. One of the evening speakers was United States Senator Edward Martin, former Governor. Others taking part in the program were Dr. E. B. Walsh, retiring president of the Society; Dr. W. W. McKinney, recording secretary and chairman of the Publication Committee which is preparing to print a history of Presbyterianism in the Upper Ohio Valley, and Dr. Gaius J. Slosser, professor of ecclesiastical history and history of doctrine, Western Theological Seminary.

An auxiliary of the General Assembly's Department of History, the Presbyterian Historical Society of the Upper Ohio Valley has a most thorough program under way to tell the story of "Those Aggressive Presbyterians" in the development of the great Ohio Country. As noted elsewhere, Dr. Dwight R. Guthrie, Samuel P. Harbison Professor of Bible at Grove City College, the new President of the Society, is the author of a definitive biography of Dr. John McMillan, which is to be published by the University of Pittsburgh with a grant made by the Buhl Foundation. Pennsylvania's other United States Senator, former Governor James H. Duff, is honorary chairman of the Presbyterian Historical Society of the Upper Ohio Valley.

Senator Martin, a Ruling Elder of the First Presbyterian Church of Washington, Pa., paid a tribute to the moral character of the pioneers of this region. "Here," he said, "History was made by sturdy, courageous, God-fearing men and women. They planted and cultivated the seeds of liberty and freedom of the individual. They strengthened the moral and spiritual foundation of our Nation's greatness. Faith in God sustained them in their lives of toil, hardship and sacrifice. * * * The large number of churches organized in Southwestern Pennsylvania in the late years of the Seventeen hundreds was evidence of the vitality of religion in this pioneer area. * * * How fortunate we are today that there have come down to us the teachings of the great Presbyterian leaders of those

days—Dr. Thaddeus Dodd, Dr. Joseph Smith and Dr. John McMillan. They were men of high courage, deep religious conviction and fine educational attainments."

Speaking of the corruption of today that is undermining the government and of the evils that imperil freedom, Senator Martin said that the most tragic aspect is that "so many of our people accept these dishonest practices as necessary evils—a form of wickedness that we cannot escape. * * * Many of our citizens who are thoroughly honest in their private lives are so indifferent to matters affecting the public welfare. They forget that bad public officials are elected by 'good' citizens who ignore or neglect the basic obligation of citizenship and do not even take the trouble to vote on election day. Two hundred years ago Edmund Burke, the great English statesman, declared: 'All that is necessary for the triumph of evil is that good men do nothing.' Yes—today as in the time of Edmund Burke—evil will triumph when good men do nothing.

"Good men like Dr. Dodd, Dr. Smith and Dr. McMillan were cast in a different mold. They were not men who could stand idly by and do nothing when Government became unclean. " " They preached obedience to the laws of God and man. " " They realized that cleaning up crime and upholding a high moral standard was the job of the local community—not the Federal Government."

The contribution of the pioneer ministers of this area to the collapse of the Whiskey Insurrection is coming to be generally recognized. The hot beds of the disturbance were in Washington county. Without mercy, Dr. McMillan pitched into erring members of his flock around Canonsburg who hung back from signing up on the side of law and order. It is recorded that in the final test practically all of them were ready to listen to reason. In this connection, Senator Martin paid the following tribute to the great Apostle to the West:

"Doctor McMillan took a courageous stand, not only in his pulpit but also in public meetings. He battled on the side of law and order, even though that position was extremely unpopular with the majority of his congregation. To hold the line of righteousness—in and out of government—we need an army of preachers and active laymen with the courage of Dr. McMillan. Unless the moral forces of our communities arouse themselves to drive out the racketeers and grafters there can be no hope of clean, decent, honest government.

"The Church is the foundation upon which our form of government rests. It is the basis of our character as a Nation. It is our hope for a future of National integrity, honor and justice."

In conclusion, the Senator said:

"The crying need of the hour is for a great spiritual rearmament, not only in America but all over the world.

"If we are to save America and preserve our sacred freedoms we must crusade for a return to the fundamental principles of religion.

"With faith, we can strengthen the historic mission of the United States to lead the world in progress under God for justice, freedom and peace."

Bethel Shares Peter's Creek Variously As A Name Source; Description of Water Shed



ETHEL'S original name of Peter's Creek undoubtedly refers to the water shed of that name rather than to the stream itself or to the particular tributary on which the first recorded service of the church was held in the log cabin home of Oliver Miller in what is now South Park. In that early day when there were no towns by which to identify locations, the names of creeks or their water shed systems

were generally used. So in the case of Bethel and its sister church of Lebanon, the former was West Peter's Creek and the latter East Peter's Creek.

Furthermore, it is indicated that the names of the water shed itself and the headwater stream on which Bethel began were derived from Indians. Accordingly we do not have to drag in again the details of when this territory was in Virginia or Westmoreland or Washington county. We may confine ourselves to the watershed system itself, which, however, is now principally in the county of Allegheny.

Today the name is still in rather wide use, although Bethel and Lebanon, except in historical references, dropped it more than 160 years ago. Washington county continues to have a Peter's township, and there are the historic Peter's Creek Baptist church, the Peter's Creek Burying Ground (in Clairton) and the Peter's Creek United Presbyterian Church.

We read, in Bethel's basic history, that "the creek received its name from a friendly Indian named Peters or Indian Peter who had a tract of land on the Monongahela river."

Now we come to Bethel's own headwater stream in South Park, flowing past the Old Stone Manse. It is, of course, Cat Fish Run—but how did it get its name, since the oldest resident has no recollection of the taking of a worthwhile fish of any variety from it? The impression is that instead of being intended to identify a fishing paradise it referred to one of the hunting grounds of the Delaware Indian Chief Tangoocqua or Cat Fish. He had a hunting and fishing camp named Cat Fish Camp on the site of the present city of Washington, Pa.

Fortunately Bethel has in its membership a number of direct descendants of the Oliver Miller in whose home the church began. One of them, Albert G. Miller, lived in the Miller homestead in South Park, and he has written for us

"from memory and limited research" a description of the historic Peter's Creek that undoubtedly will be appreciated. His article follows:

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Description of Peter's Creek

BY ALBERT G. MILLER

Peter's Creek is made up of several branches. Those farthest upstream are the Piney Forks, so called because of the pine trees that grow naturally along the creek. This creek (Piney Forks) is made up of two branches that come together at West Library, near the power station of the Pittsburgh Railways Company. One of these branches comes from the west, with headwaters near Rocky Ridge. It flows east until it reaches West Library. The other branch comes from the north, with headwaters near Bethel Borough High School and the town of Coverdale. It flows south along the Charleroi car line to West Library, where it joins the other branch. The combined creek (Piney Forks) flows south past the tipple of No. 10 mine, then east and passes the Piney Fork beach, and a short distance downstream it is joined by the waters of Catfish Run that comes from the north, with headwaters near Hillcrest and the Bethel Borough High School.

Catfish Run flows south from near the main entrance of South Park. It passes the Old Stone Manse that stands on the site of the Oliver Miller log cabin in which Bethel church was organized by Dr. John McMillan on November 5, 1776. From there it flows south past the Fair Grounds and on to the waters of Piney Forks that flow on east where the pine trees grow beside the creek.

A short distance downstream another branch joins the creek from the south, coming from the west with headwaters near Bower Hill and Thomas Station on the B. & O. railroad in Washington county; it flows east from Venetia through Finleyville and Gastonville and joins the other branches of Peter's Creek near the town of Snowden in Allegheny county.

Less than a mile down stream another branch joins Peter's Creek from the north known as Lick Run, so called from a salt spring that came out of the hill beside the creek where a salt deposit formed. Wild animals, such as deer, would come and lick the salt; hence the name. This stream has its headwaters near North Zion church and near where Croco's school house stood. Two branches join near the town of Horning and flow south through the town of Broughton or Curry, down past where the salt spring was near Bruceton. It flows on past the Experimental Mine of the United States Government at Bruceton, and on south until it joins Peter's Creek.

From that point Peter's Creek flows on in easterly direction until it joins the Monongahela river near Clairton.

State Historical Marker for Bethel Unveiled in Impressive Ceremony



T HAS Been observed that the beginning of no institution is more authentically marked that that of Bethel. A bronze tablet erected by the Commissioners of Allegheny County in a room of the Old Stone Manse in South Park certifies that this church was founded on that site by the Rev. John McMillan on November 5, 1776.

This year, 1951, the State of Pennsylvania set up an Historical Marker at Bethel attesting again the founding of the church it 1776 as noted above. It records further that Bethel is the mother of five nearby churches and has given its name to the community; also that fourteen soldiers of the Revolutionary War are buried in Bethel Cemetry.

The marker, authorized and prepared by the Pennsylvania Historical and Museum Commission, has an aluminum frame and is supported by an aluminum-covered post. Crowning the marker is the familiar State Coat of Arms with the Eagle at the Crest and two rearing horses, facing each other, as supporters. Located close to the highway (Bethel Church Road) and near the front entrance of the church grounds, the marker is attractive and impressive. With the inscription in large letters on both sides, passersby from either direction can read the marker easily.

For this honor Bethel is indebted chiefly to one of its parishioners, Robert T. Hurst, a member of the Borough Council and a State Factory Inspector. Long ago Mr. Hurst came to the realization that there were a number of historic places in this district that ought to be marked. From the time Bethel started planning for the celebration of its 175th anniversary he recognized that here was an outstanding place for an Historical Marker. He consulted a number of State authorities, including Representative John R. Haudenshield of the Twelfth Legislative district. Mr. Haudenshield is widely recognized as a student of history, only recently having been appointed a member of the State Historical Commission. The validity of Mr. Hurst's claims for the importance of Bethel in history was promptly recognized.

Reference was made to the use of aluminum in the making of the historical markers. At one stage the question was raised of a possible hitch: war needs might block the use of aluminum for such purposes as here proposed. Mr. Hurst was ready on the instant for that one. In his earlier days he had been in a business that involved some steel fabrication. He had some friends now who, if neces-



sary, would contrive to do a bang-up job of melting. If the State should lack aluminum for this historical job he would collect aluminum pots from Bethelites and have them melted. He did not have to resort to that. Presently word was received that the marker would be ready on schedule.

The unveiling of the marker was the August Event of the Month in the continuing celebration of Bethel's 175th anniversary. The ceremony was in connection with the morning service of August 5. The State was represented by Dr. Paul A. W. Wallace of the Historical Commission staff. He complimented the people of Bethel on the interest they were taking in their history. The markers, he said, were put up not chiefly for the state or for tourists, but for the people of the neighborhoods in which the historical events took place. The spiritual, intangible, values of our history should be cherished. The best course to follow is in the religious faith of our fathers.

The Rev. Mr. Yarnelle spoke of the pillar that had been set up at ancient Bethel by Jacob. Blessings came to us as heritage from the fathers. This heritage should not be accepted simply as a matter of course. It represented what the fathers did in the expression of their faith. It is for this generation to expand the heritage to pass on to succeeding generations.

Representative Haudenshield spoke briefly on the richness of the history of this area.

Following the services in the church there was a processional, led by the choir, to the Marker. Formalities of the unveiling and dedication were impressive:

"Minister: We ask Dr. Wallace and Robert T. Hurst to unveil the Historic Marker.

"Dr. Wallace: In the Name of the State of Pennsylvania we ask you to receive this Marker and dedicate it to the glory and praise of God.

"Minister: We accept this Marker as a sacred trust and shall treasure it with reverence and gratitude. And now in the Faith of our Lord Jesus Christ we dedicate this Marker to the glory of God."

The ceremony concluded with a litany of dedication, the congregation at the end reciting in unison the following prayer: "Almighty God, Who art the true light of faithful souls, and who fillest heaven and earth with divine majesty: Graciously receive at our hands this Marker which we dedicate unto Thee, to the beautifying of this place, to the edifying of all who pass, and to the glory of Thy great Name. Amen."

Celebration Ends With Look To Future; Dr. Conley On "A Time For Greatness;" Five Babies Baptized As At Founding



ETHEL'S Year-through celebration of its 175th anniversary ended as it began, with emphasis on the Great On-going Tradition and acceptance of the achievements of the past as adding to the challenge to continue the Advance.

As referred to earlier, 1951 proved Bethel's most Eventful Year. This is no mere play on the term, "Event of the Month," in our program. Without any formal program, the year would have stood out. It saw assurance of a \$150,000 Education Building and completion of plans for further extension and improvement of the church property. It saw continued rapid growth of the church membership, expansion of the church school activities under the New Curriculum and two-hour program. It showed Bethel a leader in the Presbyterian New Life movement. In addition came the special monthly features of the celebration, such as the Bethel-Lebanon joint Founder's Day service in South Park and the dedication of the Historical Marker presented by the Commonwealth of Pennsylvania, that were in themselves significant and important events.

Throughout the year's observance, the Rev. Mr. Yarnelle was, as always, the prophet of hope. Threatening as were the conditions of the times, Christian faith and courage could gain the victory. This was the spirit also of the message delivered by Dr. Claude S. Conley, Executive Director of the Synod of Pennsylvania, on Sunday, November 4, in the concluding program of the celebration. His subject was "A Time for Greatness." With the advent of Christ, the old order came to an end. That presented a great opportunity, a time for greatness, to the people of that day. With every world transition there comes a great opportunity, a time for greatness. So with the challenge of our own times.

Infant Baptism As At Founding

Specifically the service marked the beginning of Bethel and Lebanon Presbyterian churches in a meeting conducted November 5, 1776, by the Rev. John McMillan, Apostle of Presbyterianism in the West, in the log cabin home of Oliver Miller in what is now South Park.

At that pioneer service 175 years ago, five babies were baptized by the Rev. Mr. McMillan. As a link with the past this feature was duplicated in the service at Bethel on this anniversary occasion. There was a further and particular link in

the fact that one of the infants in the ceremony was a direct descendant of Dr. McMillan. She is Ruth Lynn McCabe, daughter of Mr. and Mrs. John S. McCabe, a great-great-great-granddaughter of the noted frontier minister. The other children receiving the sacrament were Robert Raymond Fredley, son of Mr. and Mrs. Clifford Lamont Fredley, and Marjory Christie, Katharine Vause and Barbara Baldwin Walter, daughters of Mr. and Mrs. William E. Walter.

Dr. Conley's Message: "A Time For Greatness."

In his message in the concluding formal program in Bethel's anniversary celebration, Dr. Conley said:

"To everything there is a season, and a time to every purpose under the heaven." Ecclesiastes 3:1.

"The time is fulfilled, and the Kingdom of God is at hand . . ." Mark 1:15. These words, by which our Lord began His earthly ministry, are not familiar to modern ears. They express the thoughts of an age long since past. What Jesus said was that the old order had come to an end, that the new was to be ushered in by His life and work—something great and new and wonderful was about to take place. It was to be for the people of that day a "time for greatness" if they would repent—change their ways and thoughts and believe the Good News. The new day and age was possible because Christ came into the world. He closed the door on the old, the past, and opened the door to the new, the future. He said, "the time is fulfilled;" we say, "a time for greatness" and mean the same thing.

Now there are always those who will say that the present hour in history is not a "time for greatness," and they offer many facts to support their argument. They say the times are out of joint; that we are in the midst of a revolution the end of which no man can know; that war threatens us with complete destruction; that we face the prospect of a radio-active wilderness devoid of human life; that we walk like men in dreams. Their conclusion is that this is an excellent time to construct a bomb-proof shelter, but definitely not a "time for greatness."

Those of us who call ourselves Christians cannot, of course, accept this conclusion. We cannot, because Christ makes the difference. We cannot, because our faith was born in the massacre of little children, our leader was crucified among common thieves, our spiritual kinfolk scattered by persecution. We cannot be pessimistic because the Old Testament ends with these doleful words, "lest I come and smite the earth with a curse," but the first line of the New Testament opens with words of hope, "The beginning of the Gospel of Jesus Christ, the Son of God." The Christian Faith is never overwhelmed by the times, tragic and dark as they may be, but offers, instead, the means and the methods by which evil can be transformed into good. For what God loves He means to have and He loved the world so as to give His Son to redeem it and us. This is our hope and becomes the ground of our faith for today, that this hour in history, is our "time for greatness."

Those who will not accept and act on the opportunities of the present take flight in one of two directions. Either they look into the far away future where everything will be sweetness and light, or, they retreat into the past and become sentimental about "the good old days."

In every generation there are those who honestly believe that "the old days" were the best days. In the old days people were honest and pure, young people were thrifty and obedient, opportunity knocked on every door. What utter non-sense. Such talk is sheer romanticism.

Listen to a few quotations from those who lived in the "Golden Age" of the past and hear what they have to say about the "good old days."

"I am sick of life if this life can be called life . . . Implaceable hatred and strife amongst the great . . . No hopes of an improvement . . . The age is Satan's own; glad would I see myself and all my people snatched from it." That sounds very modern. Who said it? None other than Martin Luther, the great Reformation leader.

"The future appalls me. I dare not think of it. Unless the Lord descends from heaven, barbarism will engulf us." No, that is not a quote from The New York Times describing the present hour. It was said by none other than John Calvin, the father of Presbyterianism.

The private secretary of Henry VIII wrote in grim jest to his friend Erasmus that wood in England was both scarce and dear because great quantities of it were being used to burn heretics. The Puritan leader, Cartwright, defended witch and heretic burning on Biblical grounds and answered his critics by saying, "If this be regarded as extreme and bloody (that is, the burning of heretics), I am glad to be with the Holy Ghost."

In 1670, Governor Berkley of Virginia said, "I thank God there are no free schools, nor printing and I hope we shall not have them these hundred years... God keep us from both."

More than 200 years ago there appeared in England a pamphlet entitled, "An Old Fox Tarred And Feathered." Who was the "old fox" the writer wanted tarred and feathered? None other than John Wesley, founder of The Methodist Church, who preached more sermons, traveled more miles, dispensed more charity than any other man of his Century. Who wanted John Wesley tarred and feathered? None other than the Reverend Augustus M. Toplady who wrote the hymn "Rock of Ages, Cleft For Me."

The "good old days?" For the most part they exist only in the imaginations of romantic people, who find it more convenient to dream of the past than to face the responsibilities and opportunities of the present.

Our "time of greatness" is now. This is the day of salvation. The time is fulfilled, the Kingdom of God is at hand—repent—change your minds and believe the "Good News."

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In the second place, it is a "time of greatness" for The Christian Church in its desire for reunion.

The word "ecumenical" is not well known to laymen, yet they are very much interested in it. It means "catholic" or "universal" without the bad connotations that the word "catholic" has for some people.

"The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, and to set at liberty them that are bruised. To preach the acceptable year of the Lord." Luke 4:18,19.

One of the amazing advances made in the last 50 years has been in the field of church union. At the beginning of the century the subject was hardly discussed by serious minded people. But look at what has happened in the last few years. The World Council Of Churches, bringing together 200 denominations from 50 countries, was formed in Holland two years ago.

This Fall in Cleveland, the major Protestant denominations, representing more than 70% of our total Protestant membership, will form the National Christian Council of America.

What has brought about this increased desire for Church Union? Well, many factors, but the chief one has been foreign missions. Foreign Missions began more than a Century ago as an effort of the denominations, each Church sending its Missionaries to all parts of the world. Without this separate effort Missionary work would hardly have made so rapid an advance. But look what happened when these Denominations got on the fields of the world! Could they explain to the natives the real difference between Southern and Northern Presbyterians, between United Presbyterians and Presbyterians, between Baptists and Disciples? They could not. With the result that denominations were forced into cooperation in the fields of the world, which cooperation began to make demands upon the churches in America.

Furthermore, denominations as exclusive groups are breaking down in the communities and towns of America. Church members are passing from one denomination to another without noticing any real or fundamental difference or caring.

The great sin of our age is not the division of the body of Christ. That's not it. The great sin is the open hostility and persecution carried on by the major denominations.

Communists in all parts of the world of different color, race, creeds, can work together for their common goal, but Christians cannot. This is our sinour open shame.

Surely, none will deny but that in Church unity, this is our "time for greatness." This is "Good News"—repent and believe.

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In the third place this is a "time for greatness" in the matter of our choices. So much depends upon what we choose—the things to which we give ourselves for now and eternity.

We face today, three major alternatives. Our first choice is either living to the glory of God or to the glory of man.

The Shorter Catechism asks the question, "What is man's chief end?" and answers "Man's chief end is to glorify God and enjoy him forever."

We can glorify God in art, in music, in architecture, in literature and many do. The finest of these drew their inspiration from religious faith. But the highest, purest form of glorifying God is in responding to the Divine Goodness and love revealed in Jesus Christ. When we make the commitment of our life to God in Jesus Christ, we not only glorify Him but know also the meaning of the phrase, "enjoy Him forever."

Dwight L. Moody once said, "It doesn't take much of man to make Him a Christian, but it takes all there is of him." When we make that commitment, we know it as our "time of greatness."

The second choice before us is to stand with Christ in the frontiers of the world, or part company with Him.

We are not thinking about national and physical frontiers. The struggle going on now is on frontiers that are spiritual and moral. The fight is not so much for territory, for land—the fight is for the souls and minds of men. None of us can live without bread, but bread alone is not enough. We must have beliefs, convictions, commitments. Without these spiritual and moral values, life is without meaning; and when life is without meaning the whole pattern of our life disappears.

One of our European observers gave the following reasons for the downfall of France and its present weakness. "The urge to cheat and circumvent and undermine all public authority . . . lack of trust in one's neighbors . . . looking out for number one." Then this conclusion: "No society can endure in health and strength without a faith in the spiritual basis of life."

What is said about France can be said about us. We are undisciplined. A rumor that certain commodities will be scarce sends us off on a buying spree. We are determined to have "ours" before no matter what happens to others.

We pay lip service to the Christian faith as the hope of the world and give, in The Presbyterian Church, 50 cents per year, per member, for Christian Education.

We can lament that some Churches are closed in Communist countries without seeming to know or care that they are all open in this country.

Dr. Visser't Hooft, Secretary of The World Council of Churches, says that the Communists will permit Christians to meet together for purposes of the world, but forbid them to say anything about government or economics, because Communists feel that in this area of life and thought the Church is not competent.

It is amazing how many non-Communists in America have adopted Communist ideas. One can hear it said many times that The Christian Church is not competent in politics and economics.

We Christians, in this divided world, are the only ones who dare say that all men are brothers and that God is the Father of all. To deny this fact is to invite man's destruction.

In practical terms this means that we, as Christians, cannot give our highest loyalty to any class, party or state. As Edith Cavell, the Martyred English Nurse in World War I, said, "Patriotism is not enough." Madam Chiang Kai Shek said, "War is morally wrong and can never be politically right."

These principles we Christians must assert. No one else will.

Christ died for them. We must stand with Him.

Now, be sure of this. We, as Christians, cannot retreat from these frontiers. In the struggle for men's souls, Christ must be first. That choice we are making every hour of every day.

The third choice is between Hope and Despair.

As long as we pin our hopes on man's power, man's intelligence, man's inventions, our lot is the deepest kind of despair. For history makes it plain that man unaided, unmastered—man without spiritual and moral controls—brings us into chaos and confusion.

We need to remember that the peace of the world is threatened by not the ignorant and unlearned, but by those who are well educated—clever men, but clever men without moral convictions.

Over the entrance to Buchenwald concentration camp were inscribed these words "There is no God." For it is a fact of history that when men cease to worship God, they worship man instead.

Never in our life has the matter of choice been so important and choose we must whom we will serve.

The time is now, for "the Kingdom of God is at hand."

Let us pray.

"O God, our Father, give us grace always to contend for what is true and right and be ready if need be to suffer for it. Give us not over to fearfulness of soul, but lift us into that love which casteth out fear, so that we may glorify and enjoy Thee now and forever; through Jesus Christ our Lord. Amen."

Bethel Consecrates Itself Anew

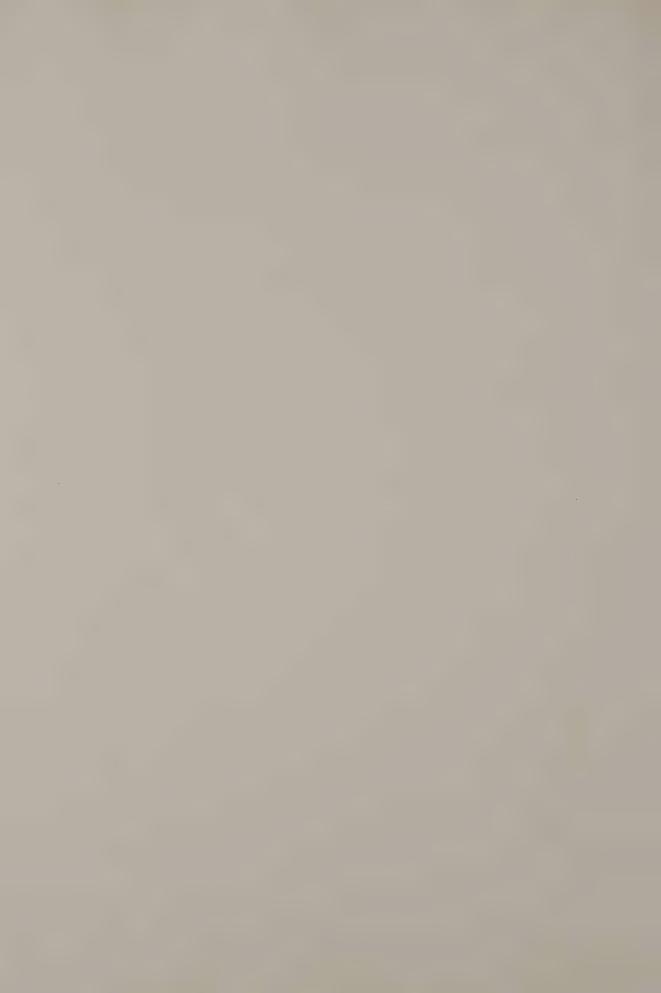
At the conclusion of Dr. Conley's sermon, the congregation of Bethel rose and, led by the minister, the Rev. Mr. Yarnelle, consecrated itself anew "to the work that our Lord has laid upon us in the Great Commission." The service concluded with the minister and people joining in the following prayer:

"O God, by whose hand we have been led through the last one-hundred and seventy-five years, we come to thee in humility seeking ever to follow where thou hast led the way. Bless our church. Help us each to do our part to make this an On-Going Tradition, ever remembering that apart from Thee we can do nothing. Undergird us with Faith. Stir us with hope. Fire us with vision that we may take up the challenges of this new day. These things we ask in the name of Jesus Christ, our Lord. Amen."

Throughout November and December the Rev. Mr. Yarnelle preached a series of sermons on The Church.

PART II

Women's Activities



Women In Bethel Church Life; Lead In Many Of Its Activities; History Of Their Organizations

MISS ANNA M. WYCOFF, the author of this article on the activities of the women of Bethel, is generally recognized as an authority on the history of this church and the community. The daughter of Dr. C. W. Wycoff, the fourth pastor of Bethel, she has been a member of the congregation for 60 years. She has served as a Sunday School teacher for 45 years, 35 at Bethel and 10 at Coverdale. A graduate of Slippery Rock State Norman School, Miss Wycoff for a number of years taught in the public schools: in South Fayette township for two years, in Bridgeville for one year, and in Bethel township for six years. Giving up public school teaching, she took a business course and served in positions as a stenographer and secretary. For a considerable period she was with the Presbyterian Board of Temperance, working in its department of Christian education and serving as assistant treasurer. After the transfer of the Board's headquarters to Philadelphia, she worked for 12 years in the office of the Hartman Dairy.

Miss Wycoff, who is a member of the committee working on a supplemental history of Bethel in connection with the church's 175th anniversary, also was a member of the committee associated with the preparation of the basic history of the church on its 160th anniversary in 1936. Repeatedly through the years she has helped to dramatize the history of the church by pageants, tableaux and playlets, generally written and directed by herself. In the women's activities, she has helped to make considerable of the history about which she writes. (Ed.)

BY ANNA M. WYCOFF



OT MANY years ago, where you now sit encircled with all that exalts and embellishes civilized life, the rank thistle nodded in the wind and the wild fox dug his hole unscared. Here lived and loved another race of beings. Beneath the same sun that rolls over your head the Indian hunter pursued the panting deer; gazing on the same moon that smiles for you, the Indian lover wooed his dusky mate."

"Here, too, they worshipped; and from many a dark bosom went up a fervent prayer to the Great

Spirit."

The earliest inhabitants of this region were known at first as the Five Nations, later as the Six Nations. Their chief was a Seneca Indian, Queen Aliquippa, who ruled over her subjects with great authority. She may never have been in



MISS ANNA M. WYCOFF

this community herself, as Shannopin's Town, within the present limits of Pittsburgh, McKees Rocks and McKeesport are mentioned as places of residence for her. Some of her braves, however, were here as evidenced by the Indian uprising which made necessary the erection of Fort Couch, located about 500 yards west of Bethel Church, and other places of refuge for the pioneers in this region. She was loyal to Pennsylvania, and with her husband, went to New Castle, Del., to visit William Penn before he embarked for home. She died in 1754.

About twenty years after the passing of Queen Aliquippa, Mrs. Mary Miller, with her husband, Oliver, and family, came to make their home on this frontier. They built the "shingle-roofed cabin" where the families recently settled in this community met for worship. In this hospitable Christian home, Bethel congregation had its beginning.

There is no record of the early members of Bethel congregation, but it is reasonably certain that some of the women who worshipped in the Miller home would have the names still familiar in this region. There would be Fifes, Larimers, Morrows, Pattersons, Willsons, Smiths, McElhenys, Hultz, Johnstons, Gilfillans, Kiddoos, Conners and Couches. The first elders were James Dinsmore, James Bryce and James Kirkpatrick. The first Trustees were Andrew Hood, David Frazer and William Tidball. Surely their wives would be present in these worship services.

FOLLOWING IN MRS. MILLER'S FOOTSTEPS

Mrs. Mary Miller passed on in 1813. She rests in an unmarked grave in the Cross Creek cemetery, but the good work she started goes on. Her descendants

follow in her footsteps. As she opened her "shingle-roofed cabin" for a "meeting house" for the pioneers of Bethel congregation, so the homes of Miss Ida Miller, Mrs. Anna Wright and family, Miss Bertha Miller and Mrs. Edna Maits and family are opened for services connected with the church, and their hands are busied with work in behalf of others. Miss Lydia Aggers, another member of the Miller clan, is also a loyal Bethelite, also her sister, Mrs. Eva Aggers Keitzer.

The "shingle-roofed cabin" was replaced by a stone house, now included in South Park, and known as the "Old Stone Manse" in which a tablet has been placed testifying that on that site Bethel congregation had its beginning.

The oldest marked grave in Bethel Cemetery is that of Mrs. Elizabeth Kiddoo, wife of James Kiddoo. The date is 1784 and the grave is located under "the big oak tree."

After a few years, services were no longer held in the Miller home, for a log church had been built and Bethel's first pastor installed. Rev. John Clark and his wife, Margaret, had taken up the work here. They had established a home on a farm of 120 acres to the south of the church where Coverdale is now located. No records were left to tell what part she took in the activities of the women of the church, but Mrs. Margaret Clark, the wife of the first pastor, merits mention in this history. She lived 10 years after the death of her husband. By his will, the Rev. Mr. Clark directed that in case his wife died without a will a considerable sum of money should be used to educate poor and pious young men for the Gospel ministry. His wife, Margaret, in carrying out his desires, bequeathed this sum for such purpose to Jefferson College, together with real estate to be used in the best judgment of the college "for the good of the institution and to the advancement of the Redeemer's Kingdom in the world." The college realized a good sum from this legacy both for the education of young ministers and for the use of the trustees of the college.

DIDO COULD SING

Linked up with the Clarks was a colored woman named Dido, whose sweet and melodious voice added much to the congregational singing in the revival which came to Bethel in 1787 and to other churches in this region as well. The singing in these services at Bethel was unusually good owing to Dido's voice which could be heard above the combined voices of the congregation.

Time wrought changes at Bethel and in 1797 the second pastor, Rev. William Woods was installed. Again no record was left of the activities of the women. However, almost from the beginning, the women of Bethel were active in Missionary work. There was a society auxiliary to the Western Missionary Society organized at Bethel in 1822. "This Society consisted of 106 members of which 44 were ladies." In a list of subscribers for the year 1824 occurs the name "Mistress Woods." This is undoubtedly, the first wife of Rev. William Woods and the mother of his seven children.

She rests by the side of her husband in Bethel Cemetery.

"Woods" continued to be a familiar name in Bethel for many years, but now it has disappeared from the roster of church members. There is still a connecting link with the past, Mrs. R. M. Arnold being a great, great granddaughter and her two small daughters, great, great, great, granddaughters of Rev. William Woods, the second pastor.

Dr. George Marshall has recorded in his Register of Deaths that Mrs. Catherine Couch, the last pioneer member of Bethel congregation born before its organization, died September 27, 1866, aged about 96 years. She fell off a porch and got hurt and never recovered.

Mrs. Couch was the wife of Philip Couch, a son of Nathan Couch from whom the first property for a "Meeting House" was purchased. Nathan Couch was the great, great grandfather of Mrs. W. S. Brotzman, a former member of Bethel. She was an active worker in the church and chairman of the Planning Committee for the Women's Association. She is now living on a farm at R.D. 1, Worthington, Pa.

WOMEN'S MISSIONARY SOCIETY

The first organized work, as referred to, was started in 1822. Any one who subscribed and paid fifty cents or more in money or clothing or farming or mechanical utensils was a member of the society. Both men and women were members but the officers were all men. When Dr. George Marshall became pastor in 1833, missionary contributions increased rapidly both to Home and Foreign missions.

In the year 1840, the women organized their own society. Records of the beginning were lost, but many years later Mrs. John D. Murray found the date written in her Bible. Mrs. Mary Lee Marshall, wife of Dr. George Marshall, the third pastor, was the first president. Dr. Marshall acted as treasurer until his death. When he passed on, it was necessary to reorganize. This reorganization took place in 1873 but the new officers were not elected until 1874. Mrs. Margaret Espy was the new president. The new society started with 35 regular and 87 contributing members. The name adopted was Bethel Female Auxiliary of the Women's Foreign Missionary Society of the Presbyterian Church. However, it supported liberally both Home and Foreign Missions and other worthy objects. Three long-time members of the Society—Mrs. Rebecca Caldwell, granddaughter of Rev. John McMillan, Mrs. Sarah A. Kiddoo, daughter of Rev. George Marshall, and Miss Mary Ann Espy left legacies in token of their love for and interest in the Women's Society.

The Society celebrated its 50th anniversary in 1895, which was five years late as they did not have at that time the information concerning its organization in 1840. Missionaries from China, Siam and Africa, including Mrs. George S. Hays and Miss Charlotte Hawes, both from China, were on the program. Dinner was served out of doors in spite of the fact that a heavy rain and electrical storm had taken place early in the morning.

The 75th anniversary was celebrated in 1915. There were addresses made by members of the Society, of the Fannie Dietrich Society, by Mrs. W. C. Johnston on furlough from Africa, Mrs. R. M. Johnston, formerly of Africa, ladies from the Pittsburgh Presbyterial, Dr. Lewis from China and Dr. Reiter, the pastor. Mrs. E. E. Philips and Mrs. W. R. Woods served a notable dinner with the assistance of other members of the Society.

The 100th anniversary was observed in 1940 with the Pittsburgh Presbyterial meeting at Bethel that day. Ladies from the Society enacted a scene from the pageant given at the 150th anniversary of Bethel Church, picturing the organization of the Society in 1840. Various addresses, historical and otherwise, were given.

The Women's Society, along with other organizations, was merged into the Women's Association of Bethel Presbyterian Church. Mrs. M. C. Reiter was the last president.

Mrs. Martha B. Wycoff, wife of Rev. C. W. Wycoff, the fourth pastor, passed away February 21, 1922. She had been a member of the Society for almost 40 years and had been president, vice president and treasurer successively for many years.

The Women's Missionary Society presented Mrs. Stella Heile with a Certificate of Honorary Membership in the Board of Foreign Missions as a recognition of her service as treasurer of the Society for 25 years.

On November 9th, 1910, the Women's Society entertained the first Women's Missionary Conference of Country Churches, or Rural Missionary Conference as it is now known. It was an all day session which was attended by delegates from many surrounding churches. This Conference is still held on the third Thursday of September each year, one of the member churches being hostess for the day. Bethel entertained the 25th meeting and also the 40th meeting of this organization.

FANNIE DIETRICH SOCIETY

In the fall of 1887, a group of Bethel young ladies decided to form a missionary society of their own. This was sponsored by Miss May C. McMurray and Miss Fannie E. Dietrich. A meeting was held at the Dietrich home to organize. This was called the Bethel Home Mission Band. The membership included some of the younger girls along with the young women. Miss May McMurray was the first president. There were 39 charter members as follows:

Sadie Caldwell	Ada Fife	Mabel Fife
Jennie De Muth	Georgia Fife	Rachel Fife
Fannie Dietrich	Annie Fife	Cordilla Fife
Mary Dietrich	Pearl Fife	Jennie Johnston
Maggie E. Fife	Mary Fife	Mary Kelso
Lulu Fife	Maggie A. Fife	Lizzie Logan

Irene Wilson Tillie Logan Ella Orr Lottie Frazier Sadie Marshall Bessie Philips Emma Phillips Maggie A. Cowan May McMurray Blanche McEwen Mattie Phillips Abigail Kelso Callie Rothhaar May McEwen Fannie Gaston Ella Murray Mary Wycoff Katie Rothhaar Bella Orr Anna Wycoff Lizzie Gason

The first meeting was held in January, 1888, at the Parsonage. There were nine members present. Of the 39 charter members only nine or ten are living.

In 1909, the Society included foreign missions in its program and the name was changed to the Bethel Home and Foreign Mission Band, and in 1915 to the Young Ladies Missionary Society of Bethel Church. In 1926, the name was again changed, this time to the Fannie Dietrich Missionary Society in honor of Miss Dietrich who was a sponsor of the Society when it was organized. The Society contributed liberally to both Home and Foreign missions as well as to Beadling and Coverdale Missions in our own community, also to the building fund for the present church building.

The Society celebrated its 50th anniversary in 1937. In 1945, it was merged with other organizations into the Women's Association of Bethel Presbyterian Church. Miss Anna M. Wycoff was the president at that time.

Miss May C. McMurray, the first president, later left the Presbyterian Church and joined another sect from which she went as a missionary to Africa but died soon after reaching that continent.

LADIES AID SOCIETY

Away back in the year 1785, Rev. Joseph Smith started a theological school to assist and educate young men for the ministry. This was located at Buffalo, Washington County, Pa. The ladies of five churches, Bethel, Buffalo, Cross Creek, Chartiers and Ten Mile, united in furnishing these men with clothing, coloring linen in dye made of new mown hay for summer and sending woolen cloth east of the mountains to be fulled and dressed and returned, to be made up for winter. The students were the first young men licensed by Redstone Presbytery for the ministry.

This is the first record of the Ladies Aid Society, a record of loving and willing service for the Master which was contributed through many years.

In the fall of 1909, a few ladies met at the home of Mrs. Agnes McKee to devise some plan to help pay for and furnish the new church building. They finally decided to have a supper. A chairman, Mrs. Mary Smith, was appointed and a chicken supper was decided on. One lady, Mrs. Ellen Wallace Nicholson, donated 11 chickens, other things were donated in great abundance, and the supper was a great success.

Later a meeting was called and an organization was effected to be known as the Ladies Aid Society of Bethel Church. Mrs. Belle Orr Skiles, at whose home the first meeting was held, was chosen as the first president.

The following ladies were enrolled as members at this meeting:

Mrs. Agnes McKee	Mrs. Minnie Skees	Miss Sara McKee
Mrs. Annetta Linhart	Mrs. Carrie Skiles	Miss Eva Roach
Mrs. Annetta Boyer	Mrs. Mary Smith	Mrs. A. M. Robison
Mrs. Belle Skiles	Miss Adaline Smith	Mrs. Essie McConkey

There are four surviving charter members of the Ladies Aid—Mrs. Minnie Skees, Mrs. Essie McConkey, Mrs. Lottie Philips Elliott and Mrs. Carrie Gerhold Skiles.

The object of the society was to develop a social, religious and charitable work in the community, to render the church financial aid, to help the poor, visit the sick and assist in time of need. The meetings were opened with scripture reading and the Lord's Prayer.

SUBSTANTIAL CONTRIBUTIONS TO CHURCH

Probably \$10,000 would be a conservative estimate of the total contributions made by the Ladies Aid to the funds of the church. Some of the objects for which it was used were: Church furniture, repairs to the church, decorating the church, tablecloths, hot plate, dishes, silverware, window blinds for the Parsonage twice, 200 small hymn books, Red Cross, Christian flag and standard, Liberty bonds, Chinese relief, automobile fund, heater fund, steam table, gas range; church linoleum, church screens, coffee urn, pipe organ fund, sink in Parsonage, carpet for the church and coal for the church.

To raise all this money, these tireless women had suppers, banquets, bazaars, home talent plays, and many other time-honored methods were used.

After a busy and fruitful existence of 36 years, the Ladies Aid was merged with other organizations into the Women's Association of Bethel Presbyterian Church in 1945. However, these ladies did not allow their good habits to lapse but they are still on the job, busy and happy, whenever there is work to do. They still do cheerfully what their hands find to do for the Master in the church, the community and the world.

Mrs. Mabel Graeser was the president when the change was made to the Association.

WESTMINSTER GUILD

The young people of Bethel also had an interest in missions. Two classes of girls taught by Mrs. W. R. Skiles and Miss Mary Wycoff organized a Westminster Guild which functioned for a time. The meetings were held at the homes of the girls. The program consisted of a devotional service, readings on missionary and other topics, an offering and refreshments. A quota was assigned by the Presbyterial and they had various money-raising affairs to supplement their offerings. The girls grew up and married and the Guild was no more.

LIGHT BEARERS

Boys and girls of our church were desirous of an organization where they could do something for Christ. So on April 19, 1924, twenty-one children of the ages 6 to 14 organized the Bethel Light Bearers. This organization was under the guidance of the Women's Missionary Society and was directed by Mrs. Hamilton S. Brown. The object of the organization was to enable the boys and girls to understand better the people of the world and to open a way for them to share with all peoples the message of Jesus.

At the monthly meetings scripture was studied, the children learned to pray in public, mission books were read and studied and handwork, such as scrapbooks, was made for hospitals.

Regular gifts were made to missions, dolls were sent as good-will gift to Japan, school bags were sent to Mexico and Christmas boxes to Corlele, Ga. and Coverdale. For our own church, the proceeds of a Tom Thumb wedding were used to furnish a portable platform for the church and a vacuum sweeper was purchased.

This organization was active for about five years and trained many of the leaders in our church today.

CHRISTIAN ENDEAVOR

Many of Bethel's young women, as well as young men, got their start in Christian work through the Christian Endeavor Societies. Our organization was known at first as the Young People's Society, which began its existence soon after the Christian Endeavor Society was launched. Its activities and constitution were patterned after those of the C. E. Society. It was organized in 1889 and continued as a Young People's Society until 1925 when it finally became a regular Christian Endeavor Society.

In 1930, the younger children of the church were organized into a Junior C. E. Society. The first leader was Mrs. Alberta Matthews Dodds. Others who followed her were Tola Poellot, Dorothy Brown, Grace Brown, Mrs. Mabel Skiles and Mrs. Edward Krebs. Betty McNary was the first president and served for four years. Joan Hicks was the second.

An Intermediate Society was organized in 1936 by Mrs. Edward Krebs.

The work of these societies has been absorbed by the Youth Groups of Bethel Church.

THE WYCOFF BIBLE CLASS

The Wycoff Bible Class was organized in April, 1915 with 44 ladies as charter members. The Class was named in honor of Rev. C. W. Wycoff, D.D., the fourth pastor, who had taught a class of adults, mostly women, for many years. The first teacher of the class was Henry Harley, who taught for a short time. He was followed by Dr. C. E. Poellot, C. W. Kneff, and Miss Annie M. Poellot, who became teacher in 1923 and has been with the class ever since. At one time

there were three divisions of the class, but in 1948 they united and the teachers taught on alternate Sundays. At that time, Mrs. J. C. Heile was one of the teachers but later she resigned and the present teachers are Miss Annie Poellot, Mrs. Harold L. Wilson and Anna M. Wycoff.

The women of the Bible Class have always been busy. Some of their many activities were sending used lesson helps to the Philippines, where they were used a year later, Christmas boxes to the Southern Mountains, making quilts which were sent to mission schools and one to the Missionary Home at Chautauqua, N. Y., donating "Pieces for Peace" which were sent to Europe, and collecting Swan Soap wrappers for which one cake of soap was sent to Europe for each two wrappers turned in to the Company. These wrappers netted the needy ones 80 cakes of soap.

All this and other work took money but the members of the Class were expert in the matter of raising funds and were always able to finance their projects. They have made gifts of money to various people at home and abroad, gave to the support of our own church, and now furnish a \$100 scholarship for Menaul School, Albuquerque, N. Mexico and make a \$50 contribution yearly to the Christian College of Africa.

Their Motto is "We Are In The King's Business." They meet Sunday by Sunday for Bible study that they may be "thoroughly furnished unto all good works."

The 35th anniversary of the organization of the Class was celebrated in April, 1950. Former members were invited, a luncheon was served, followed by an afternoon program consisting of a Devotional service, a historical sketch of the Class, a roll call of presidents, and other interesting events.

An unofficial count shows that more than 250 women have been enrolled in the Class for a longer or shorter time. The officers for the 175th anniversary year are as follows: President, Mrs. Murray C. Reiter; Vice President, Mrs. Ferl Harmon; Secretary, Mrs. F. Wallace McEwen; Treasurer, Mrs. Ralph A. Graeser.

In 1906, a class of girls was promoted from the Primary Department of the Sunday School and Miss Anna M. Wycoff was put in charge as teacher. In those days the school was not graded and the class and teacher just went on together year after year. In 1916, the girls, then of high school age, decided to organize. The charter members were:

Marion Halley (Walther) Myrtle Lyon (Logan) Meryl Foliart (Shafer) Jeanne Fife (Hast) Mary Walther (Philips) Helen McAdams Elsie McConkey
(Klinzing)
Helen Wilson (Pickering)
Margaret Kramer
(Morton)
Myra Drake (Crawford)
Helen Skees (Pillichody)
Anna Mesta

Later members were:

Nellie Matthews (Willis) Eleanor Bardsley
Alice Pritchard Mary Willis

Mabel Walther (Graeser) Lottie Nordsiek (Walther)
Mildred McAnulty Rachel Edwards (Tarr)

The initials in the class name stood for "Just Us Girls."

The Class Motto was "Willing to Venture."

The Class Song: "There's A Work For Each Of Us Now To Do."

The Class Colors: Olive green and cream.

The Class Flower: Yellow rose.

By 1926 most of the girls were established in homes of their own and family cares prevented their regular attendance on Sundays. That being the 20th anniversary year, the class observed it and then voted to join the Wycoff Bible Class for the Sunday morning sessions for Bible study.

The J. U. G. Class like other organizations, had many money-making affairs and much currency passed through their treasury. One play, "The Minister's Wife's New Bonnet," was real entertainment and netted a goodly sum for their benevolent contributions. The Class bought a pulpit light which was in continuous use until recently when repairs and improvements began to be made in the Sanctuary.

The J. U. G. Class is a pleasant memory to both the girls and the teacher and many of its members are still active workers in Bethel or in other churches.

MANY BETHEL DAUGHTERS MARRY MINISTERS

A number of Bethel's daughters have become the wives of ministers, Presbyterian or otherwise.

R. Georgia Fife married Rev. John T. Hackett.

Mary Croco married Rev. John K. Hilty, a Lutheran minister.

Jennie N. Johnston married Rev. J. A. A. Craig.

Johnetta Bowles married Rev. Frank Brenneman.

Lizzie Logan married Rev. C. S. Ernsberger, a Lutheran minister.

Mary Armstrong, a teacher of missionary children in Korea, married Rev. Charles H. Hamilton.

Grace Brown married Rev. Clarence E. Davidson.

Betty Jean Ellis married Rev. Richard S. Olds, a Methodist minister in Los Angeles, Calif.

Evadne Sterrett, a member of Bethel Sunday School but not of the church, went to Syria as a missionary of the Reformed Presbyterian Church at Mersine, Syria, where she spent 45 years. Later she married Dr. Balph, another missionary of the same denomination.

MUSIC AT BETHEL

At an early date a woman's voice was used effectively in the worship service of Bethel, as related in the story of Dido, the Negro servant of Rev. and Mrs. John Clark. Women have always had a large part in "making melody in their hearts" and also in the Bethel Church choir. In fact, the "Women singers" have always outnumbered the "Men singers." The records also agree that all the regular organists at Bethel from the beginning have been women. It has been indicated, however, that Dr. Samuel Kiddoo may have had a part in the initiation of the first organ. No dates are given for this; Dr. Kiddoo may have substituted occasionally as "Jack" Schnabel in recent years. The list of the organists at Bethel is included in another article.

Mrs. Isabelle Fife Helmlinger, the present organist and choir director, was cited recently for thirty years of service to Bethel as organist. This means, of course, that she was the first to play the pipe organ on its installation in 1926 (25 years ago) and that she has presided over it ever since. This is in addition to her week-day avocation of music teacher in the elementary schools of Bethel Borough.

Isabelle Fife Helmlinger is a great, great, great granddoughter of Dr John McMillan, the illustrious founder of Bethel Congregation, and her daughter is next in succession with four greats before the granddaughter. Mrs. Martha Fife Stevenson and Mrs. Florence Fife Dolanch are also descendants of Dr. McMillan.

WOMEN IN CHURCH SCHOOL

The Church School at Bethel has always had a majority of women teachers. It contributed liberally to benevolent and missionary causes.

WOMEN IN WAR SERVICE

Bethel's honor rolls in connection with World Wars I and II include the names of eight women, and this is but a reminder that women, simply as a matter of course, can always be depended upon to bear their part in patriotic service and in meeting whatever dangers are encountered. The history of the Indian raids of pioneer days includes stories of women fighting beside their men in defense of their homes against savages; it tells of women slain or wounded as well as of victories achieved by them. As our own history tells us that Dr. John McMillan, the founder of Bethel, was a member of the Washington county militia in the Revolutionary war, it also tells us that his bride, Catherine Brown McMillan, who had not yet come on from her home in the eastern part of the state, led in the making of bandages for the wounded of Washington's Camp. The story of the wilderness home she found, near the present Canonsburg, when she did come west, is a classic. They had "neither bedstead, nor tables, nor stool, nor bucket." There was then no wagon road over the mountains to transport such things. The roof had just been put upon the log cabin itself. The nearness of

Fort Couch to Bethel testifies to the continued Indian danger in the region. Under these conditions the women of Bethel went to work promptly, as we have seen, to bear their part in the spreading of civilization in Western Pennsylvania.

Our World War I honor roll includes the name of Mrs. W. W. Hague, a nurse. On Bethel's World War II honor roll are the following names: Irene M. Burns; Bernice L. Ross, dietitian in the army and later in veterans' hospital service; Mrs. Anna M. Martin, WAC, academic instructor with the Air Corps; Mrs. Edwin F. Hirt, nee Natalie Paul, WAVE; Mrs. Jack A. McGrew, nee Marylu Purcell, army nurse; Mrs. R. B. Stockdale, WAVE, and Mrs. Everett L. Sumney, WAC.

WOMEN'S ASSOCIATION OF BETHEL CHURCH

On June 7, 1945, the annual Joint Meeting of the Women's Missionary Society, the Fannie Dietrich Society and the Ladies Aid was held at the church. For some time prior to this the advisability of uniting the various women's organizations into an Association had been under consideration. Each of the societies had voted to enter into an Association of societies if it was decided that this was for the best interests of the work of the church.

As a Constitution was necessary to the forming of an Association, a Planning Committee was appointed. This was composed of the presidents of the three societies—Mrs. M. C. Reiter of the Women's Missionary Society, Miss Anna M. Wycoff of the Fannie Dietrich Society and Mrs. Ralph A. Graeser of the Ladies Aid, together with Mrs. W. S. Brotzman, Mrs. Alcwyn Jones, Mrs. Elton H. Hickman and Mrs. Harold L. Wilson. This Committee, with Mrs. W. S. Brotzman, Chairman, met on various occasions, drew up a Constitution and nominated a list of officers.

On August 8, 1945, the first meeting of the Association was held and copies of the proposed Constitution put into the hands of those present, with the understanding that it was temporary and subject to change before being voted upon.

The list of nominations which had been prepared by the Committee was presented and the nominees accepted by the group. This placed in office the following persons: Mrs. F. Wallace McEwen, President; Mrs. Elmer C. Winter, Vice President; Mrs. Elton H. Hickman, Vice President of Missions; Mrs. Elizabeth J. Straub, Secretary; Mrs. Alcwyn Jones, Treasurer; Mrs. Clyde F. Davis, Assistant Treasurer.

Mrs. Walter W. Hampe, of the Home Presbyterial, was the speaker for the day. She gave the five objectives of an Association as follows:

- 1. A Woman's Association offers opportunities in a practical way for developing Christ-like qualities.
- 2. Turning others to the Jesus Way of living.
- 3. Education—becoming better acquainted with local, national and world needs.

- 4. Sociability.
- 5. The making of money; this objective being in this position because if the other four are carried out the money will adjust itself.

Mrs. Harold L. Wilson, Chairman of Groups, reported that the women of the church had been divided into ten groups. These groups were requested to meet at the close and select a chairman, place and date for their first meeting.

The first regular meeting of the Association was held September 12, 1945 at the church. The Constitution was adopted June 12, 1946.

WORK AND CONTRIBUTIONS OF ASSOCIATION

The Association meets on the second Wednesday of each month with the exception of July and August.

The Groups meet in the homes of members the week before the Association meeting. Each Group plans its own program which consists of a Devotional service, program, and sewing, folding, or other handwork, and refreshments. Some of the sewing and folding of gauze is for the Presbyterian or other hospitals in Pittsburgh, and some is for the Presbyterian Mission Hospitals in Vengurla, India, and San Juan, Puerto Rico, where boxes are sent by the Presbyterials. Some of this work is done, also, for the mission hospitals in the South. Recently a large amount of work has been done for the Cancer Foundation. In 1950, 10,536 cancer dressings were made and turned over to this foundation. Many garments for babies and other needed articles for hospitals were made beside. The women have been busy in those five years of the Association.

A great deal of other work has been accomplished. In February 1946, it was decided to serve dinner for the Lions' Club on the first and third Tuesdays of each month. The Groups take turns at this service and also in serving the noon lunch at the regular monthly meetings of the Association. They also serve dinners of various kinds, banquets, wedding receptions and this is done as a method of making money to meet the quota assigned which is the same for all groups. The Blair Bethel Brotherhood is served once a month by selected groups.

RECORD OUTPUT OF APPLE SAUCE

Once a year, usually in November, there is a Donation Day for the Presbyterian Hospital when the ladies bring in canned fruits, vegetables and other food supplies. They are experts at making apple sauce and when the apple crop is good and sugar plentiful, a day is spent canning. On October 24, 1950, a group of women made 310 quarts of sauce, 250 of which were donated to the Presbyterian Hospital and 60 quarts to the Home for the Aged.

The Association furnishes the flowers for the pulpit all the year round. After the service these are sent to the sick or shut-ins in the congregation.

In February, 1946, the Association voted to observe the World Day Of Prayer in this community and this has been done each year since. This year, 1951, the service was held at the Peters Creek Baptist Church at Library.

Two taborets and vases were purchased for the pulpit as a memorial to Miss Adaline Smith, who had made a gift of money to the Ladies Aid for this purpose.

The Association furnished a part of the Ladies Parlor, now the office of the Church Secretary, for a Rest Room and First Aid Room.

Rummage sales are held twice a year at the Coverdale Mission and are well patronized by the people of the town.

The Association has made liberal contributions to the Restoration Fund, the Building Fund and to the Mortgage Fund. It handles wisely and well the large amount of money that passed through its treasury.

The following persons have held office in the Association since its organization in 1945:

Presidents: Mrs. F. Wallace McEwen, Mrs. Elmer C. Winter, Mrs. C. B. Yohe, Mrs. Chester Keeler.

Vice Presidents: Mrs. Elmer C. Winter, Mrs. John D. Helmlinger, Mrs. Elton H. Hickman, Mrs. Hamilton S. Brown.

Vice President of Missions: Mrs. Elton H. Hickman, Mrs. Allan Reid, Miss Ida M. Miller, Miss Anna M. Wycoff.

Secretary: Mrs. Edw. J. Straub, Mrs. C. B. Yohe, Mrs. Herbert Wissinger, Mrs. O. F. Hopf.

Treasurer: Mrs. Alewyn Jones, Mrs. E. J. Staub, Mrs. Harold L. Wilson.

Asst. Treasurer: Mrs. Clyde F. Davis, Mrs. W. G. Hartman, Mrs. J. W. Howard.

Corresponding Secretary; Mrs. E. K. Shuey, Mrs. John Anderson, Mrs. Arthur Braun, Mrs. Wm. C. Fecke.

The Group Chairmen for this Anniversary Year are:

Group	1	Mrs. Harold L. Wilson
Group	2	Mrs. Everett Harmon
Group	3	Mrs. George A. Walther
Group	4	Mrs. Jack Rawles
Group	5	Mrs. Raymond Roach
Group	6	Mrs. C. M. Mason
Group	7	Mrs. Clifford Cain
Group	8	Mrs. Ralph Olson
Group	9	Mrs. S. E. Staley
Group	10	Mrs. David Snowden

WOMEN AT BEADLING AND COVERDALE

Many of the women of Bethel made notable records in teaching at the missions of Beadling and Coverdale. Reference is made to this in the article in this Department on Citations and in the stories on the Missions themselves.

An innovation in Bethel was the election in 1947 of three women to the Board of Deacons. Up to this time women had never been placed on one of the Boards of the church. Bethel has not yet had a woman trustee. In 1949 a Board of Deacons was elected and also a Board of Deaconesses, each consisting of ten members.

VARIED DUTIES OF DEACONESSES

The duties of the Deaconesses are varied. They are to visit in their group. They have charge of the receptions for new members. They take care of the Communion service after Communions are held, and may be called upon to render other services not here mentioned.

The following is the list of those who have served or are now serving on the Board of Deaconesses:

Miss Annie Poellot	Mrs. Alice D. Hultz	Mrs. Elmer H. Hoff
Mrs. Edna M. Maits	Mrs. Claire M. McCabe	Mrs. Alice L. Zinsser
Mrs. Essie R. McConkey	Mrs. Alene R. Quigg	Mrs. Frank Leasure
Mrs. Ella W. Brown	Mrs. Thelma G. Sweet	Mrs. Elton H. Hickman
Mrs. Janet M. Mesta	Mrs. Katherine H. Winter	Mrs. James Hickman
Mrs Ferl Harmon		

BETHEL'S SECRETARIES

Mrs. Margaret P. Wilson was Financial Secretary for Bethel from 1927 to 1949, with Mrs. Lelia McNary as Assistant for about the last two years.

Miss M. Caroline Martin was Church Secretary for a period of two years.

Mrs. Dorothy R. Workmaster is now Church Secretary.

Mrs. Mary Y. Snow was the Secretary of the Congregation for 1950 and 1951.

Many women also have helped at various times in the production of the Church paper, The Bethel Light.

Women's Association Cites Some Long Service Records; S. S. Teacher for 50 Years

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HE MAY Event of the month in the year-through celebration of Bethel's 175th anniversary was a recognition of the activities of the women of the parish. Under the auspices of the Women's Association, Mrs. Chester I. Keeler president, a brief program was presented on Sunday, May 6, in connection with the morning worship service. Progress of the organized work of the women practically from the

beginning of Bethel, as detailed in a preceding article by Miss Anna M. Wycoff, was reviewed and tributes were paid to a number of individuals of outstanding records in our own period.

Mrs. Frances McEwen, the first president of the Association, spoke on "Home and Foreign Missions," and Mrs. Elton Hickman on "Ladies Aid and Organization of the Women's Association." Mrs. Keeler, following some remarks on "Looking Ahead," called to the front the following for special recognition:

MISS BLANCHE McEWEN, a teacher for 50 years in the Beadling Mission Sunday School. For this service Miss McEwen had previously been awarded a medal by the directors of the Pennsylvania State Sabbath School Association.

MISS ANNA M. WYCOFF, a Sunday School teacher for 45 years, of which 35 were at Bethel and 10 at Coverdale Mission.

MRS. ISABELLE FIFE HELMLINGER, Organist at Bethel for 30 years.

MRS. MURRAY C. REITER. She was president of the Bethel Women's Missionary Society for 27 years, and was the only woman to be made president of the Rural Missionary Society, representing some 40 churches, for a second term. For 25 years Mrs. Reiter was the teacher of the beginners' class at Bethel. For years she also served as an officer in the Home Presbyterial and the Foreign Presbyterial.

MISS ANNIE M. POELLOT, teacher of the Wycoff Bible Class for 29 years.

MISS KARLA STROBL, Presbyterial missionary, teacher and Social Worker at Coverdale Mission for 25 years.

MRS. MARY WALTHER, from 1920 to 1943—for 23 years—in the Beginners' Department of the Bethel Church School, interspersing teaching with playing the organ. In the last six years she was superintendent of the department. She has been a substitute teacher ever since.

MISS IDA ORR. For the past 10 years she made a perfect record of attendance in both church and Sunday school. She has been a member of Bethel for more than 62 years. While Miss Orr is very modest when speaking of herself, her friends and associates in the church say that there is much more to her record than simply perfect attendance. For 20 years she folded the church bulletins and calendars. She was treasurer of the Wycoff Bible Class for four years. At times she served as a substitute teacher in the Church School, and her contribution in sewing is declared beyond estimate.

MRS. JAMES ELLIOTT AND MRS. EFFIE McCON-KEY were honored as charter members of the Ladies Aid Society.

Again the story was repeated of how the several women's groups of the church had joined in 1945 in the formation of the Women's Association, with Mrs. Frances McEwen the first president, Mrs. Elmer C. Winter the second and Mrs. C. B. Yohe the third. Mrs. Chester I. Keeler is the fourth and present head of the association. Mrs. Hamilton S. Brown is vice president and program chairman.

Mrs. McEwen, in her talk on "Home and Foreign Missions," after sketching Bethel's earlier efforts in those fields, recalled some interesting facts in connection with the missionary service of the Rev. William C. Johnston and his wife, Emily Truax Johnston, in West Africa. The Rev. Mr. Johnston (for years Dr. Johnston) is one of the sons of Bethel sent into full-time Christian service. His advent was attended by an auspicious and memorable occurrence. On appointment in the spring of 1895 by the Foreign Board he got the news that there were no funds to send him. Immediately he started to raise the money. The rest of the story is recorded by Mr. Degelman: "At this time (May 16, 1895) the General Assembly met in Pittsburgh and some one mentioned that there was a young man ready to go to Africa, but that the Board had no money to send



MRS. CHESTER I. KEELER
President of the Women's Association

him. He was called to the platform with his intended bride, and in less than 15 minutes the money was raised—\$558 in cash and \$1,610 in pledges."

The Rev. Mr. Johnston was ordained at Bethel by the Presbytery of Pittsburgh on September 3, 1895. Two day later he married Miss Emily Truax. They sailed for Africa on October 15.

Iron Posts Settle Ants

A few years later it was learned that the Johnstons were having a housing problem in Africa. The houses there were set upon posts to keep out pests. "Everything would be all right in the evening," Mrs. McEwen recounted, "but in the morning the house would be on the ground; a colony of large white ants had moved in at night and completely eaten the posts." The people of Bethel promptly met that one. They sent iron posts to the Johnstons.

Our missionaries then had another problem—in transportation. As their work grew, it became correspondingly difficult to get from village to village. In 1920 the people of Bethel also attended to that. They sent a Ford automobile to the Johnstons.

After spending many fruitful years in the missionary service, Dr. and Mrs. Johnston are now living in retirement in Washington, Pa.

Robert M. Johnston, M.D., a brother of the Rev. William C. Johnston, and his bride also went into the missionary service in Africa. After spending eight years there they returned to the states.

Bethel's interest in the mission field of troubled Korea, through Dr. Blair and now the Fletchers, is impressed upon us by another of Mrs. McEwen's recollections. It related to one of Bethel's girls who was a teacher in Korea. This particular incident is a happy one.

"In the summer of 1910 or 1911," Mrs. McEwen continues, "Bethel had its first church wedding when one of our girls, Miss Mary Armstrong, who had been a teacher in Korea, married the Rev. Charles Hamilton. They went as missionaries to Utah and worked among the Mormons. About two years ago they retired and are now living in Florida."

Bethel Always Missionary-Minded

In conclusion, Mrs. McEwen said:

"Bethel has always been missionary-minded. In 1892 its people were responsible for the starting of the Beadling Mission. They also worked in Mollenhauer and in 1924 founded the Coverdale Mission. They have helped in all parts of the United States and its possessions and in at least 16 foreign countries.

"From time to time we have received donations from those who have passed on, the last being \$1,000 from William T. Fife in honor of his beloved wife, who was an earnest worker in the cause. This we divided between the Home (now called National) and Foreign Missions, giving half to the Sheldon Jackson School in Alaska and half to the African Christian College.

"Missionary work is helping others, helping them where they are most in need. With conditions as they are in the world today, this is in particular a challenge to our young people. The women of Bethel, though few in number, have worked and prayed together and God has blessed their efforts. Now we have more women at work than ever before."

Ladies Aid and Women's Association

While we hear of work of the nature of the Ladies Aid as far back as 1785, when the women of Bethel and a number of other pioneer Presbyterian churches joined in making clothes for young men studying for the ministry, it was not until 1909 in this parish that an organization bearing that name got under way specifically. Mrs. Hickman, in her remarks on the Ladies Aid and the organization of the Women's Association, reminded her hearers that the year 1909 was outstanding in the history of Bethel. Construction of a new church, the fourth and present one, was started. The Young Ladies Missionary Group, for the first time, sent contributions out of the country, to China and Africa. In the fall came the organization of the Ladies Aid Society of Bethel Presbyterian Church. It was to develop a social, religious and charitable work in the community, render financial aid to the church, visit the sick and provide for the poor and needy.

The records of the next 36 years, the speaker continued, proved that the Ladies Aid did just that. In recent years some of us may have come to take the enlarged basement of the church and the modernizing of the kitchen facilities so much as a matter of course as to forget the old condition. Great as was the improvement brought by the new church building, we are reminded that much

of the present basement area had not been excavated. At first the Ladies Aid was seriously hampered in giving suppers in the church. When reference is made to the fame of the women of Bethel for the dinners they prepared for crowds from the earliest days of the congregation, it is pointed out that some of those feasts were served picnic fashion and others in the larger homes. From time to time improvements were made in the church facilities for serving meals, so that memory runs not to a time when the women of the congregation did not give a good account of themselves in this respect. Today Bethel's facilities for the feeding of crowds, including wedding parties, have reached an impressive state. Much of the credit for that development, now carried on by the women's association, naturally goes to the Ladies Aid. Mrs. Hickman described some of the earlier steps in that development.

Janitor Custodian of Silverware

"In 1913," she said, "they bought their first silverware and had it engraved. Until 1929 the janitor had to take it home and keep it until next needed. When they got tables for the church they ruled, and I quote, 'the tables are not to go from the church unless some single member gets married, and then they go.'"

"Through the years, with money raised by suppers, bazaars, concerts, home talent plays, etc., this organization not only bought kitchen and dining room supplies, but paid for church furniture, church repairs, hymn books, flags, pictures, carpets, communion linens, organ fund, also coal bills.

"Besides, the Ladies Aid did Red Cross work in the past two World Wars, bought milk in the depression years for children at the mines, made clothing for babies at Coverdale and helped Miss Strobl in many other ways."

Factor of the Merger

Why, then, in view of the fine things done by the Ladies Aid and the Missionary societies were those organizations merged in a new body, the Women's Association? In a previous article the principles and purposes of the new association were listed. Mrs. Hickman went directly to the reason for the merger. At the time of the change the membership of Bethel included 300 women. The average attendance at the meetings of the separate organizations was comparatively small. Many of the Ladies Aid belonged to the other groups. Even so, the number of women actively engaged in the work of the church was far from what it should have been. The program chairman did not like to ask outside speakers to address the small attendance that could be counted on at separate meetings of the various organizations. The need of the inspiration as well as the increased efficiency of a united effort was felt.

From the first, Mrs. Hickman said, the Women's Association has fulfilled the hope of increasing the number of women engaged in active church work and of improving the programs. All the work of the former groups is being done and plans are being made to enter new fields of activity. Mrs. Hickman said in conclusion: "We're facing a new building campaign. Let's go at it with the enthusiasm of those ladies of 1909."

Madonnas of the Western Trail; Heroic Performances of Women In Pioneer Days of this Region



N THE dramatization of their story the women of Bethel have made a most important contribution to history itself. They stress not only the epochal events of the pioneer days in meeting the Indian and other perils of the frontier. They bring out as well the impressive tales of quiet self-sacrifice in the bearing of hardships. Again, feminine ingenuity, resourcefulness, is thrown into bold relief. Amuse-

ment also is furnished in the depiction of some of the quaint procedures of long ago.

This richness of history was notably manifest in a program presented at the church by the Women's Association on the afternoon of May 9. Under the general title of "The Madonnas of the Western Trail" the many-sided contribution of the pioneer women to the advancement of civilization was told in tableaux, pageants and skits. The title itself kept in mind the frontier setting in which women were frequently called upon to display heroic qualities in the defense of the home. Some of the women of the Upper Ohio Valley indeed left outstanding records as Indian fighters.

The various events of the program were knit together by a sketch written by Betty Dennis, who was also the narrator. It opened with a tribute paid to the pioneer women of this region in a bulletin of the Presbyterian Historical Society of the Upper Ohio Valley in the form of a quiz on "The Madonnas of the Western Trail." Bethel, it was stressed, ever had its share of those Madonnas in courageous and faithful work in the planting of civilization in Western Pennsylvania. This part of the program was followed by the dramatization of a number of the events in which the women of Bethel have participated. The program was prepared by a committee composed of Mrs. Ella W. Brown, chairman; Mrs. Emma B. Reiter, Mrs. Alda Reid, Mrs. Betty Dennis and Miss Anna M. Wycoff.

THE "FEMALE AUXILIARY" AGAIN

The familiar story of how the women of Bethel, back in 1785, helped make clothes for young men studying for the ministry, took the form of a tableau, "The Spinners," presented by Mrs. Esther Gill and Mrs. Mabel Graeser.

Organization of Bethel's first Women's Missionary Society, in 1840, was depicted in an elaborate skit starting in the home of Dr. Marshall. This dealt

with the famous "Female Auxiliary" and it has been a favorite since its original presentation in the 150th anniversary celebration. Its latest cast included Dr. Murray C. Reiter as Dr. Marshall and Mrs. Reiter as Mrs. Marshall; Mrs. Anna Wright, Mrs. Edna Maits, Miss Ida Miller, Miss Bertha Miller, Mrs. Alda Reid and Mrs. Sarah Wycoff.

A skit, "Collecting Money for the Women's Missionary Society in 1865," featured Mrs. Caroline Jacobus and Mrs. "Peg" Koch.

"Packing the Missionary Box" (of the Fannie Dietrich Society) in 1888 was presented by Mrs. Mary Walther, Mrs. Mildred Hultz and Mrs. Edna Schnabel.

THEY DRAMATIZED STORIES OF BETHEL



Courtesy of Eethel Burro and Staff Photographer Gay Zold

Seated, Left to Right—Mrs. Ralph A. Graeser, Miss Ida M. Miller, Dr. Murray C. Reiter, Mrs. Reiter, Mrs. Allan R. Reid. Standing, Left to Right—Mrs. Anna M. Wright, Miss Anna M. Wycoff, Mrs. Frederick C. Koch, Mrs. John S. Schnabel, Mrs. Henry A. Gill, Mrs. H. R. Maits, Miss Bertha Miller, Mrs. Sara Wycoff, Mrs. Mary Poellot Walther, Mrs. Donald W. Jacobus, Mrs. Howard P. Hultz.

A tableau, the presentation of a silk quilt by the Women's Missionary Society to Mrs. C. W. Wycoff in 1890, featured Mrs. Alda Reid and Miss Anna M. Wycoff. After more than 60 years, this quilt, with the names of the members of the society on the patches, is declared to be as good as on the day it was presented.

A moving picture of the Ladies Aid picnic at the Mesta home in 1910 was shown by Mrs. Gertrude Pennington Smith. The pictures were taken by Mrs. Smith's father, the late Dr. J. A. Pennington, an elder of Bethel.

An especially impressive feature was the finale, a Candle Light Service, stressing the importance of the mission field and depicting gracefully the merger

of the Women's Missionary Society, the Fannie Dietrich Society and the Ladies Aid Society into the Women's Association. The order of the service follows: Poem reader, Mrs. Frances McEwen; chaplain, Mrs. Lois Yohe; Scripture Mosaic reader, Mrs. Ella Brown; representing the Women's Missionary Society, Mrs. Emma B. Reiter; representing the Fannie Deitrich Society, Miss Anna M. Wycoff; representing the Ladies Aid Society, Mrs. Mabel Graeser; representing the Women's Association, Mrs. Orpha Keeler, president of the organization.

THIS AREA HAD ITS INDIAN TROUBLES

In connection with the pioneer tone that ran through the program, it is interesting to note that while this region was in the center of war and Indian troubles from the time of the French and Indian War until some years after the Revolution when General Anthony Wayne settled finally with the Indians in the Battle of Fallen Timbers, this immediate area seemed to be comparatively free of the worst of the atrocities. Well, in the later period there was Fort Pitt. At the same time Fort Couch was only a short distance from Bethel. The chief explanation for all of Southwestern Pennsylvania undoubtedly was that during the Revolutionary period an effective force of home defenders and border fighters was developed. Terrible retaliation usually followed Indian raids. Conditions of the day are indicated by the common assumption that at the meeting in the Oliver Miller home at which Bethel was organized on November 5, 1776, "rifles were ranged about the room."

This particular area had its share of Indian troubles. In Bethel's basic history it is set forth that there were attacks, killings and abductions by Indians in this vicinity as late as October 6, 1782. Redstone Presbytery, we read, could not meet at Laurel Hill in 1781 and again at Sewickley, Westmoreland county, in 1782 by reason of "the incursion of savages." Two men who went fishing within two miles of Pittsburgh were killed by Indians on June 3, 1789. Even later, on June 3, 1791, Major John Irwin reported that "14 persons were killed, wounded or captured by the savages during the past three months in Allegheny county."

AN ERROR IN NAME

In the larger area there was the shocking story involving the Rev. John Corbly, pastor of a Baptist church in the southeastern part of Greene county, and his family. On May 12, 1782, the Rev. Mr. Corbly started walking to his church to conduct services, meditating on his sermon on the way. His wife and five children were walking ahead of him a short distance. Suddenly he heard shrieks from the family. Unarmed, he helplessly saw Indians fatally injure his wife and three of the children and permanently maim the other two.

By a slip in Bethel's basic history, the prominent pioneer Presbyterian clergyman, Thaddeus Dod, was erroneously named as the minister involved in this appalling experience. Dr. C. Hale Sipe, in his authoritative book, "The Indian Wars of Pennsylvania," cites numerous instances in which women showed their prowess in meeting Indian attacks. In his other historical works he recognized the pioneer importance of Bethel and pays tribute to Dr. McMillan. Dr. Sipe has kindly given permission to quote from his copyrighted works for this anniversary history of Bethel. From page 646 of "The Indian Wars of Pennsylvania" we take the following brief account of the fighting quality and ability of "a certain Mrs. Porter, who, according to Loudon's 'Indian Narratives,' lived in either Huntingdon or Blair county:

Woman Slays Three Indians

"It is quite probable that the event took place some time during the Revolutionary War, though it may have been during Pontiac's War. At any rate, one day Mr. Porter, who was a militia officer, went to the mill, leaving Mrs. Porter alone. After Mr. Porter left, Mrs. Porter saw an Indian approaching the house. Taking Mr. Porter's sword, the pioneer woman left the door unlocked, stood behind it, and waited for the Indian to enter. When he came in, she split his head open with the sword. Another came in and met the same fate. A third Indian, seeing what had happened to his companions, did not attempt to enter at that time. Mrs. Porter then went upstairs, taking a rifle with her, hoping that she would get an opportunity to fire through a port hole at the third Indian. However, this Indian now came into the house, and followed Mrs. Porter upstairs, where she shot him dead. The heroic woman came down, and started to give the alarm through the neighborhood, but met her husband on the way, and together they rode to a place of safety. The next morning some men came to the place and found that other Indians had burned Mr. Porter's house and barn. This event is but one of many showing the heroism of the women of the Pennsylvania frontier."

Quiz On Pioneer Women

In its Bulletin of March, 1949, the Presbyterian Historical Society of the Upper Ohio Valley, as referred to, printed 15 questions relating to pioneer women of the region. This particular feature of its Quiz Program was under the title with which we are already familiar, "Madonnas of the Western Thail." It gave a variety of outstanding experiences and performances of women of the frontier day that make the list not only of fascinating interest but of particular historical value. In a later bulletin the answers were printed. As the list includes some names well known in this district, it is herewith presented with the answers and with some supplemental information from Dr. Sipe's book from which we already have quoted:

1. What pioneer mistress of the manse crossed the mountain on horseback with a baby in her arms, and three other small children to care for? Mrs. Mary Tanner Power. (Mrs. James Power.)

- 2. What woman married a poor weaver in Ireland, came with him to America, made heroic sacrifices while her husband was preparing for the ministry, and came with him to his first pastorate here in the West only to find her first manse a lean-to bark shelter in the woods? Mrs. Samuel Porter.
- 3. What pastor's wife almost lost her life from shock during the Battle of the Brandywine? Mrs. Esther Cummins Smith, (Mrs. Joseph.)

Mrs. McMillan's Contribution

- 4. What pastor's wife set up housekeeping in the wilderness without table or chair, or even a bucket to carry water? Mrs. Catherine Brown McMillan (Mrs. John.) It could be added, of course, that the Indian troubles of that Revolutionary War period delayed the coming from the Eastern part of the state of the bride of the founder of Bethel and other churches, but that she found opportunity for patriotic service meanwhile. Her pastor, following a visit to Washington's Camp in Valley Forge, reported the need of bandages for the wounded soldiers. Could not the patriotic women spare three or four inches from "the lower end of a certain garment?" The patriotic women could and did. Under the leadership of young Mrs. McMillan they sent several bags of narrow rolls of linen to the Washington Camp.
- 5. What wife and mother gave up her new kitchen for her husband to use as a theological school? Mrs. Joseph Smith.
- 6. What young woman saved a child's life at cost of her own in the Indian attack of Hannastown? Jennet Shaw. Dr. Sipe gives her name as Margaret Shaw and says she was only 16 years old. While the stockade was under attack, she noticed a child toddling toward a hole in one of the gates. Just as she pulled the baby from danger, she received a bullet in her breast. She died two weeks later from the wound. Her grave is a short distance north of Mt. Pleasant in "Old Westmoreland."
- 7. What woman was so good a farmer, horsewoman and manager that she built up considerable of an estate while her husband preached the Gospel? Mrs. James Finley.

Girl Carries Powder To Relieve Fort

8. What girl carried gun-powder on her back through the Indian lines for the relief of Fort Henry? Betty Zane. In reference to this story, Dr. Sipe, page 869 in "The Indian Wars of Pennsylvania," says: "Connected with the siege of Fort Henry is the thrilling and romantic story of Elizabeth (Betty) Zane. The supply of powder in the fort having become low, owing to repelling the assaults of the British and Indians (in September of 1782), this heroic girl rushed from the fort to the house of Colonel Zane, some distance from the fort, in order to secure additional powder. She reached Colonel Zane's house, not a shot having been fired at her by the amazed Indians. Colonel Zane filled a table cloth with

powder, and wrapped it about her waist. She then dashed back to the fort as hundreds of bullets whizzed harmlessly by her. Such, in brief, is the story told by Withers and others who have chronicled border warfare. It is strange that Colonel Zane should have had a supply of powder outside the stockade, though, of course, the fact may have been that he had. No mention of this thrilling incident is made in the report to General Irvine. Of course, failure to mention the incident in the report does not prove that it did not happen. We are glad to give the thrilling story of the German heroine for whatever it is worth. She belonged to a heroic pioneer family, and we do not wish to deprive her of any renown."

- 9. What missionary-minded mother added several Indian boys to her own growing family, in order to train them as evangelists to their own people? Mrs. Elisha McCurdy.
- 10. What pastor's wife and children were slain by the Indians in this region? As noted above, the Rev. John Corbly's.

Leading Part Of Bethel Women

- 11. What was the first organized work undertaken by the women of our Western Pennsylvania churches? As already related by our women writers and presented in a tableau, "The Spinners," this was the project of the sewing societies of Bethel and other congregations to provide clothing for young men studying for the ministry.
- 12. What church in the Shenandoah Valley displays a tablet "to the memory of the brave women who with their own hands helped to erect this building in 1754? Timber Ridge, near Lexington, Va.
- 13. What woman of Steubenville Presbytery conducted the first theological school for the training of American Indian preachers? Sue McBeth; also her sister, Kate. Their home was in Wellsville, O.
- 14. What woman went out of the church at Savannah, Ohio, with her husband from the Pittsburgh First church to be one of our earliest missionaries to Japan? Mrs. Mary Park Thompson (Mrs. David.)
- 15. What daughter of an Upper Ten Mile pastor married one of our most distinguished educational missionaries and spent nearly 60 years in India? Jane Sherrard Ewing (Mrs. J. R. R.)

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PART III

Christian Education



Bethel Expands Educational Work; Faithful to Tradition Established By Presbyterian Pioneers in State

BY HOWARD F. IACK



HE DEVELOPMENT of our present system of tax-supported public schools in Pennsylvania was hesitant and slow, although early support for it is in evidence. At the suggestion of William Penn the Colonial Assembly in 1683 agreed to include in the Second Frame of Government a clause authorizing the Council to foster

education, and enacted legislation providing that "all persons in the Province . . . having children shall cause such to be instructed in reading and writing, so that they may be able to read the Scriptures and to write by the time they attain to twelve years of age."

To accomplish this, a school was established in Philadelphia in 1683, but by 1689 had been discontinued, thus ending for many years education under provincial auspices. Rather, the emphasis lay in another direction. Although the 1701 constitution failed to provide for education, the Assembly passed several measures bearing on the problem: an act of 1712 stipulated that religious bodies might purchase land for erecting schools; in 1730 religious societies were also empowered to receive endowments and lands as gifts for educational purposes; express permission was given religious organizations to conduct lotteries for the erection of schoolhouses on church grounds.

Dunaway, in his *History of Pennsylvania*, concludes that;

"The failure of the provincial government to establish a public school system in Pennsylvania was due partly to the fact that the idea was too advanced to receive popular support and partly to the fact that Pennsylvania was divided into so many rival racial and religious groups as to render a unified system impracticable. Hence the history of education in the province is largely the story of schools founded by the various religious bodies."

The first church schools of moment on an elementary level in Pennsylvania were founded by the Quakers, followed by the schools of the Lutheran and Reformed Churches among the German settlers, then those of the Mennonites, Schwenkfelders, and Moravians.

Influence of Scotch-Irish

As the tide of immigration moved inexorably Westward, the Scotch-Irish brought with them to Western Pennsylvania a concept of educational responsibil-

ity relatively new to the province. In Ulster they had been accustomed to a system of universal tax-supported education, although the principle of church supervision was recognized and the educational unit was the congregation-controlled church school. Since the vast majority of the Scotch-Irish were Presbyterian, growth of the Presbyterian Church in this region is closely interwoven with educational development, and the student of history may find much relaionship between Pennsylvania's school system and the influences of these early settlers.

A connecting link between church and public schools was the neighborhood school, supported by tuition fees, and found more frequently on the western frontiers than elsewhere in the province. These schools met a need created by the scarcity of established churches and permanent pastors on the fringe of colonial civilization.

More than any other religious group in the colony, Presbyterians contributed to the growth of secondary education. Princeton University had its origin in the "Log College", founded by the Rev. William Tennent in Bucks county in 1726. As in its case, other schools and academies were designed to provide an educated ministry for the colonies and to act as preparatory schools for entrance to college or university. In Southwestern Pennsylvania the Reverends John McMillan, Thaddeus Dod, and Joseph Smith conducted schools in their own houses, many of the students boarding in the homes of their instructors. From these early beginnings there was founded at Washington, Pennsylvania, in 1787, an academy which later became Washington College. In 1791 Dr. McMillan was instrumental in the founding of the academy in Canonsburg which developed into Jefferson College in 1802, four years before Washington reached the college stage. These were united as Washington and Jefferson College in 1865.

Although the Pennsylvania Constitution of 1790 provided a legal basis for establishing a public school system, efforts of the state government for forty years were directed chiefly toward paying tuition to neighborhood schools for children whose parents were financially unable to furnish educational opportunities. During this period these neighborhood schools, along with an increasing number of church schools, continued to provide as nearly universal education as possible.

Founding of Bethel Academy

Even after the passage of the momentous and bitterly debated School Act of 1834, establishing a public school system (it is interesting to note that Presbyterians strongly supported the Act), public secondary education developed slowly. As late as 1860 there were only six public high schools in the state, and education beyond the elementary level was for years regarded as the responsibility of private and denominational institutions.

To help compensate for this condition in the Bethel area, Dr. George Marshall in 1835 founded the Bethel Academy near the church where, in addition to his pastoral duties, he provided a Christian education for about 1,000 students, preparing many for entrance to Jefferson College. Use of the first build-

ing, a one-story brick edifice, was terminated in 1854 to make way for the construction of the third church, and in 1856 a two-story brick structure having an assembly room and library on the first floor and a large classroom on the second, was erected on a site which is now in the northeast corner of the cemetery. In 1880 the academy was discontinued, and the building was used for prayer meetings and singing classes until razed in 1897. The old academy bell still summons Bethel's congregation to worship. Descendants of a number of men who served on the faculty and as trustees during the years the academy was in operation are currently members of Bethel Church.

With this treatment of Bethel's share in community instruction, our attenion is directed more specifically to a consideration of religious education. Dr. Marshall is credited with founding the first Sabbath School in 1832. This was reorganized in 1840, and in 1854 a board of managers was elected to direct it. Owing to weather and road conditions the school at first met during the summer months only. Later, eight or nine month sessions were insituted, and coincident with the erection of the present church building weekly sessions were begun. The office of Sunday School Superintendent dates from 1872. The annual Church School picnic probably had its origin in a celebration held August 24, 1868, in Dr. Marshall's grove, with neighboring churches invited to participate.

First Young People's Group

At Dr. C. W. Wycoff's suggestion a Young People's Prayer Meeting—the first young people's group—was organized on June 3, 1889. It is recorded that fifteen interested persons attended this initial gathering despite unfavorable weather. Four years later, on July 5, 1893, fourteen charter members formed a Young People's Society which functioned until the Christian Endeavor plan was adopted in 1925. In 1930, under Dr. Murray C. Reiter, a junior Y.P.S.C.E. was created with about thirty members, and Mrs. James Dodds, Mrs. W. R. Skiles, and Mrs. Edward Krebs were among those acting as sponsors. Mrs. Krebs was instrumental in organizing an Intermediate Christian Endeavor Society in 1936.

With the church-wide transition from Christian Endeavor to the Westminster Fellowship plan, Bethel's Sunday evening groups began an expanded schedule of activities which today, under the sponsorship of Mr. and Mrs. John Van Horn, Mrs. H. Elmer Whitmyre, Mr. Alcwyn Jones, Miss Betty McNary, and many other interested and faithful leaders, embraces a four-fold program of worship, discussion, recreation, and interest groups. Among the interest groups which have been held are those in photography, drama, and home economics. The Sunday evening program now serves the junior and senior high school age groups, with a normal attendance of thirty.

Included in the total educational effort is a Saturday morning club program for juniors, designed as a positive indication that the church is aware of and concerned with the interests and appreciations of young people. In addition to worship, Bible study, and a junior choir, opportunities are provided for participation in interest and recreational activities. This latest attempt to meet a church need has shown much promise, the attendance increasing from eight to fifty in the few short months of its existence.

Seventy in Church School Work

In January, 1950, the Church School was revised and placed on a two-hour basis for all departments from the nursery through the twelve-year-olds inclusive. Worship and instruction are supplemented by handwork exercises and audio-visual presentations, and the New Curriculum of the Presbyterian Church is in use. A child-care service is in operation to permit parents of very young children to attend the church service. The adult Church School, continuing on a one-hour basis, has been augmented by the organization of additional classes as conditions warrant. About seventy persons currently are engaged in staff and instructional endeavors, and the Church School enrollment at this writing is in excess of six hundred. Mr. R. K. McEwen, Superintendent of the Sabbath School when the history of the church was prepared for the 160th anniversary, was succeeded by Mr. Lewis Linhart. Mr. Elton Hickman, Dr. J. S. Schnabel, Mr. C. Raymond Peters, and Mr. Alfred S. Daum have since served in the office of superintendent.

Recognizing the needs created by a rapidly growing membership, and desiring to meet them in as adequate a manner as possible, Bethel called the Rev. Charles D. Bayha in January, 1949, to aid the minister, the Rev. Vance Yarnelle, by serving in the dual role of Minister of Education and pastor to Coverdale Chapel. In September, 1950, Mr. Bayha accepted a call to another charge.

The following January, the Rev. Donald L. Airey joined the staff, engaging actively in developing the educational program at Bethel while maintaining a pastoral relationship with Coverdale Chapel. He continued in the post until in the following September.

Although at first glance it might seem that we have little in common with our predecessors of 175 years ago, a closer scrutiny will reveal many problems common to both eras. Even as they, we are confronted with a crying need for Christian leadership in a world in which crisis succeeds crisis. The challenge to our faith, our ideals, our hopes still exists, whether the immediate danger be an Indian raid or mass warfare. There is a demand for spiritual enlightenment in 1951 even as there was in 1776, and in answering the call no church and no church member can afford to neglect a share in the task of providing a religious educational background commensurate with the role the individual will be expected to fulfill.

Fifteen Sons of Bethel Enter Ministry; Every Pastorate Makes a Contribution To The Christian Service Honor Roll



OWEVER THE CHIEF objective of Christian Education may be defined, whether the development of every Christian into an active disciple or the bringing of the Kingdom of God to expression in the world, it is obvious that the first essential is to provide Teachers, Evangelists, the bearers of the Gospel or the glad tidings

of the way to salvation. Presbyterians have been noted for their demand from the beginning of the denomination for an Educated Ministry.

It is a familiar story that as young John McMillan, who was to develop into the great Dr. McMillan, founder of schools as well as churches, was leaving his home in the Eastern part of the state on the first of the tours that were to bring him the title of "Apostle to the West," an injunction was laid upon him by one of his former instructors "to look out for some pious young men and educate them for the ministry." How well the founder of Bethel along with other pioneer churches heeded that throughout his long career also is familiar. It has been estimated that from the early McMillan classical school and eventually Jefferson College, in the founding of which he led, nearly 100 young men were sent forth trained for the ministry.

Under every one of its six pastorates, Bethel has made a contribution to the list of Presbyterian ministers. The total who have gone out from this church into the ministry is now fifteen. In recent years the Baccalaureate Service of the Western Theological Seminary has been held twice at Bethel due to the inclusion in the graduating class of a son of this church. In 1937 the Bethel member was John McMillan Fife and in 1942 James A. Walther was in the class.

Dedication of Honor Roll Plaque

The March event of the month in the year-through celebration of Bethel's 175th anniversary was the dedication of the church's Christian Service Honor Roll. At the morning service of March 4 a plaque containing the names of the fifteen members of this church who have entered the ministry was presented in a ceremony in which the general anniversary committee was represented by Mr. John R. Metzner.

An interesting feature of the program was the presence of the oldest and youngest living ministers sent out from here—the Rev. William C. Johnston, D.D., who graduated from the Western Theological Seminary in 1895, entering the

missionary service in Africa, and the Rev. William J. Brown, a graduate of the same Seminary in 1950, now being assistant pastor of the Dormont Presbyterian church. Letters were read from others on the roll, the Rev. J. Russell Hilty, and the Rev. James A. Walther.

A particularly significant and impressive tribute to Bethel and its influence was contained in a brief statement by the venerable Dr. Johnston. His chief remembrance of this church was the enduring effect of its inculcation of the principles of Christian living. Bethel has always held Dr. Johnston, one of its best known missionaries, close to its heart, his visits being real home-comings.

Message from the Youngest

The message of the youngest of the Honor Roll, the Rev. William J. ("Bill") Brown, whom many had seen grow up from childhood and then pass through practically every grade of service short of preaching, also added to the good feeling of the occasion. He said:

"I bring to you greetings and congratulations from your neighbor Church in Dormont. Having been away from you only a short time, I feel that I still know a great many of you.

"There are three reasons why you as a congregation at Bethel should be congratulated. First, because the roots of this Church have continually abided here for 175 years. Now it depends on how you look at this whether Bethel Church is old or young. Through our eyes this seems like a long span of years. But when you compare it with 1900 years, it is but a season of finding your walking legs. The truth is that you are walking.

"Which brings me to the second reason why you should be congratulated: That is because you have been moving ahead. Progress in Bethel Church is being made. Progress in any Church is when the Gospel of Christ is spread abroad by deeds of love and kindness through the service of all the members. Service demands Church attendance. The attendance at Bethel is not like the Church where one lovely lass said to another: The attendance at our Church is so small that every time the preacher says 'Dearly Beloved'—I feel as though I had a proposal. Rather here at Bethel you are literally bulging out the walls.

"The third reason for saluting you is because of this Church's record of people who are in full time Christian service. Last year I was in a Church 100 years old which had sent no one into full time Christian work. Before you break your arm patting yourself on the back, however, let this be said: Your job is not finished. This is an ever present task for every Church. Paul the Apostle has said, 'Every one who calls upon the name of the Lord will be saved And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?'

"How can men preach unless they are sent! That is your job.

"It has been a great joy for me to be with you today so that we might worship God together."

"The Sacred Aisles of Bethel"

The Rev. J. Russell Hilty, a son of Bethel, who graduated from the Western Theological Seminary in 1924 and is now pastor of churches at Rice's Landing and Millsboro, Pa., was unable to attend the Honor Roll service here, but he sent the following impressive greeting:

"To the Church of God in Bethel, to all those who are consecrated by union with Christ and called as God's People, Greetings!

"I deeply regret not to be with you today to renew former associations and old friendships, and to share once more the spiritual nourishment and encouragement that I knew in the 'old days'—1914-1921.

"I often recall the days in which I knew intimately the sacred aisles of Bethel, and I remember the ministry of Bethel; and I am comforted and strengthened in the recollections.

"May our Heavenly Father, in His infinite wisdom and love, continue to have you all—Minister and People— in His abounding grace; bless you abundantly to the work and welfare of His kingdom; and confirm you always into obedience and faith.

"Faithfully yours,
"J. Russell Hilty."

Communion of Saints

The Rev. James A. Walther, son of Elder George A. and Mary Poellot Walther, who was graduated by the Western Theological Seminary in 1942, served as a Chaplain in the Navy from 1943 to 1946 and is now assistant professor of Classical Languages at Grove City College, also was unable to be present at the dedication of the Christian Service Ronor Roll. He also sent a message that deserves a place in our permanent records for its strength and beauty in describing the meaning of Bethel. He wrote:

"The traditions that cluster about Bethel Church are for me a part of what I mean when I affirm my faith in 'the Communion of Saints.' Our concept of 'the Church' generally focuses upon one group of Christian folk or one period or age of the Church's history. But the more strengthening and enlightening view, it seems to me, is the one in which the broad sweep of the Church's past is gathered into one powerful present. In the case of Bethel Church, this is not difficult.

"The external circumstances of the local church and congregation have changed radically, not only over the whole periods of the history, but even within the lifetime of many of us. Yet the essential pioneering spirit (which is, after all, a variation of the missionary spirit) has carried on and made of the history one united testimony to the power of God effective among men. That which was most fundamentally true in the life-purpose and witness of John McMillan is the same truth that is carrying along the church and her spiritual offspring today. God's call to us and our response to Him are at heart the same as they were in the log cabin days. This, I take it, is something of the significance of 'the Communion of Saints.'

"So I greet you today as one who has been swept into and borne along by this surge of spiritual power. My prayer is that the years may find this power in no way diminished either at the geographical location known as Bethel Church or among us here and there who are part of the spiritual Bethel.

"James A. Walther."

The Christian Service Honor Roll

Here follows Bethel's Christian Service Honor Roll as contained on the plaque dedicated March 4, 1951:

REV. WILLIAM JONES: Born in 1774. When his father was killed in the Revolutionary War, his mother dying soon after, he was raised by Rev. John Clark, the first pastor at Bethel who, in addition to providing a home for him, gave him his education at Jefferson College under Dr. John McMillan. He was licensed to preach in 1808 and served many churches in West Virginia and Eastern Ohio. He died in 1866, in the fifty-ninth year of his ministry, at the age of 92.

REV. JAMES ROWLAND: Born in 1792. His family came to the Bethel community while he was still quite young. He studied at Jefferson College under Dr. John McMillan and completed his religious education at Washington College, being licensed at a Presbytery meeting at Bethel Church in 1820. He served many churches in the vicinity of Mansfield, Ohio, where he died in 1873.

REV. SAMUEL WILSON: Born in 1795 in Westmoreland County, Pa. Shortly afterward, his family moved to Washington County, Pa. He became a

practicing physician and while a member of Bethel felt called to the ministry. He studied theology under a private instructor and was licensed in 1830 at a meeting of the Presbytery at the Center Church. He served as pastor of the congregations of Pleasant Hill and Norwich, Ohio, from 1831 to the time of his death in 1870.

REV. WILLIAM WILLSON: Born 1822. Attended Muskingum College and Western Theological Seminary and was licensed to preach in 1850. After preaching five or six years in the Erie Presbytery, he moved west to the Kansas Territory as a missionary and entered the United States Army as a chaplain, serving from 1861 to 1863. Most of the remainder of his church service was spent in the west. His last pastorate was at Leavenworth, Kansas, where he died in 1900, having served there for 18 years.

REV. JOHN E. WOODS: Born 1831, the grandson of Rev. William Woods, the second pastor at Bethel. Graduated from Jefferson College in 1852 and studied theology under Dr. George Marshall, Bethel's third pastor. Rev. Woods graduated from Western Theological Seminary in 1856, being licensed to preach in the same year. After a short pastorate in Iowa, he was called to Lithopolis, Ohio, where he served for only three years, dying in 1862.

REV. WILLIAM WALKER MORTON: Born 1846 in Washington County, Pa. His family moved into a house at the foot of "The Church Hill." He taught at Bethel Academy while attending W. & J., graduating from there in 1870. Then in 1875 he graduated from Western Theological Seminary. His first pastorate was at the Hiland Presbyterian Church, Perrysville, Pa. After serving in many fields, including Upper Buffalo and Melrose Avenue Church, Allegheny, he retired because of failing eyesight and settled at St. Clairsville, Ohio where he died in 1927.

REV. KIDDOO P. SIMMONS: Born near Library, Pa., in 1865, a great grandson of Rev. William Woods. He was graduated from W. & J. in 1889 and from Western Theological Seminary in 1892, being licensed in the same year. After serving in many churches he was called to Pikeville, Kentucky in 1922 where he taught in the Junior College and preached in the surrounding territory. Upon retirement he moved to Grove City, Pa., where he died in 1947.

REV. CHARLES A. LARIMER: He was born near Library, Pa. in 1866. In 1887 he graduated from W. & J. He entered the Western Theological Seminary graduating from there in 1890, having been licensed in 1889. He was called to Jamestown, Pa., in 1890 where he served for a short time. His health failed and he returned home where he passed away in 1893.

REV. WILLIAM C. JOHNSTON, D.D.: Born in Upper St. Clair Township in 1868. He graduated from W. & J. in 1892, was licensed to preach in 1894 and was graduated from Western Theological Seminary in 1895. While still in the Seminary he joined the Student Volunteer Band and pledged himself to the

foreign field. He and his bride of a month, the former Emily Truax, left for Efulen, Africa, where they both served for many years. After retirement they settled in Washington, Pa., where they still reside.

ROBERT M. JOHNSTON, M.D.: Born in 1871 in Upper St. Clair Township, the brother of Rev. William C. Johnston. He graduated from W. & J. in 1895 and received his M.D. degree from the University of Illinois in 1900. He spent eight years as a medical missionary in the German (now French) Cameroon, West Africa. He returned to this country and engaged in Y.M.C.A. work for about 15 years. He retired in 1931 and spent his last years in the south where he died in 1945. His wife, the former Emogene Nolan, survives.

REV. HARRY E. WOODS: Great-great-grandson of Rev. William Woods was born in Snowden Township (now Bethel Borough) in 1885. He graduated from W. & J. in 1909 and from Western Theological Seminary in 1912. He was pastor in Shenango Presbytery for over thirty years. He is now retired.

REV. J. RUSSELL HILTY: Born in Greensburg, Pa., in 1892, the son of Rev James Hilty and Mary Croco Hilty. Graduated from Indiana State Normal School in 1910. While director of Bethel Vocational High School and a member of Bethel Church, he entered Western Theological Seminary and graduated from there in 1924. He received his A.B. degree form Pitt in 1925 and his A. M. in 1929. At this time he is pastor at Rices Landing and Millsboro, Pa.

REV. JOHN McMILLAN FIFE: Born in 1914 in Upper St. Clair Township, the son of Samuel M. and Mary McCabe Fife. He was named for and is a descendant of the Rev. John McMillan. He graduated from Grove City College in 1934, and from Western Theological Seminary in 1937. He served pastorates at Poke Run, Jeannette, and Westfield Church, New Castle, Pa. He died in 1949.

REV. JAMES A. WALTHER: Born in Upper St. Clair Township in 1918, son of George A. and Mary Poellot Walther. Graduated from Grove City College in 1939 and from Western Theological Seminary in 1942. During 1942 and 1943 he served as assistant pastor of Concord Church. From 1943 to 1946 he served as a Chaplain in the U.S. Navy. Then he spent two years in advanced study at Victoria University, Toronto, Canada. In 1948 he was called to Edinboro Presbyterian Church where he served until he was appointed as assistant professor of Classical Languages at Grove City College in 1950.

REV. WILLIAM J. BROWN: Born in Dormont in 1920, the son of Hamilton S. and Ella Weldin Brown. He graduated from Grove City College in 1942. After spending four years in the U.S. Army he resumed his education and received his M. Ed. degree at Pitt in 1947. He was licensed to preach in 1949 and graduated from Western Theological Seminary in 1950. At this time he is assistant pastor of the Dormont Presbyterian Church.

Education Building As Major Policy; Rapid Rise In Church School Enrollment; New Curriculum and Beauty of Symbolism



ETHEL'S BUILDING and church remodeling plans are discussed in another section. In this part of our history devoted to Christian Education, however, it is particularly fitting to refer to the major policy decision of the planners, the church authorities and the congregation that the chief need was for an Educational Build-

ing. The sanctuary can be enlarged to seat between 700 and 800. This, it was felt, would be adequate for some time to come, in view of average attendance.

But the Church School had outgrown its facilities. The conditions under which it was forced to operate were not conducive to the best educational effort. The proposed Educational Building should provide adequate class room space so that each class of the church school for whom it is desirable may have a private room. It should offer rooms of different sizes for group meetings so that more than one body could use the building at the same time. There should be a large assembly room, dining hall and recreational facilities. In short, such a building as would provide not only for the Church School, but for the broadening service of Bethel generally.

Without a hitch, the planning went forward to that end.

Increase in Church School Enrollment

With the growing number of children in the Church School along with the increasing church membership, the need for the Educational Building was obvious from the start. From the 1940 census to that of 1950, the population of Bethel township increased from 5,966 to 11,118 for Bethel Borough. Some borough enthusiasts see this eventually a community of 30,000. We have noted that Bethel's church membership has made a net gain of well over 400 in the past four years, approaching a total of 1,200.

Meanwhile, in spite of all the handicaps mentioned, the Bethel Church School enrollment has gone from 413 pupils and 28 officers and teachers, a total of 431, on January 1, 1947, to 659 in mid-July, 1951, a gain of 228. Officers and teachers now total close to 70. With so many small children involved, attendance naturally fluctuates considerably, being affected in particular by bad weather.

The Church Calendar of April 22, 1951, announced an "all-time high" Church School attendance of 425 on the preceding Sunday, April 15. This probably has been broken since, but scarcely likely by any large number—the "all-high" noted was only four above the previous record.

Principles and Materials of New Curriculum

The basic principles of the New Curriculum for Church Schools and related home work, about which we have been hearing so much at Bethel in the past few years, were adopted by the Presbyterian Board of Christian Education on May 1 and 2, 1946. This course, Christ-centered, was perfected at a cost of around \$2,000,000, and is regarded by our leaders as the finest in the field of religious education. Introduced to the Presbyterian denomination between January and October, 1948, it was available for use in Church Schools at the latter date.

One of the first considerations is to teach the Bible in a way that makes it "meaningful" in the life of today. "There has been a fragmentariness often in the treatment accorded the Bible, only small excerpts being seen at any one time, the great unifying themes and the sweep of God's redemptive purpose which gives meaning to all parts of the Bible being lost from sight. " " " In the reading books (of theNewCurriculum) on the life of Christ, the Bible and the Church, it will be possible to overcome the fragmentariness which has dogged the Bible teacher and to give due attention to the great central and unifying themes. The interrelatedness of the different parts of the Bible can be clearly shown. " " " The ministry of teaching is a ministry of the Word. " " " Thorough use should be made of every agency that will deliver Christian teaching from abstractions and generalities and bring it to bear directly upon the actual life of the child. Understanding of the child at each age level is sought. We "cannot minister to children and youth unless we are willing to enter into their world and to meet and speak to them where they are actually living."

Speaking Language of New Curriculum

At Bethel the ministers and other leaders speak the language of the New Curriculum so frequently that by now it should be generally understood. The part and obligation of parents to cooperate with the Church School teaching are constantly stressed. There is a home-training program for parents through the use of a magazine.

"The program for the Church School," we read in one of the reports of Bethel, "consists of four things: Worship, Bible lesson from New Curriculum materials, Audio-Visual aid program, handwork. These will vary in their order of presentation to allow workers to attend Church. Every effort will be made to make the Bible real to those who study it. As the stories are told and lessons presented they will be illustrated by various devices.

Present equipment includes: A 16mm. movie projector, film strip and slide projector, small library and assorted hand work materials. This will be expanded to include: Opaque projector, record player, wire recorder, slide and film strip library, handwork materials, flannel graphs table projection screen, worship centers, source books and texts for teachers."

"Church Must Teach or Die"

So marked have been the expressions of New Life at Bethel in the past four years that it may be difficult for the average layman to realize just when the New Curriculum began. It is interesting to note, however, that Bethel was one of the very first churches of the denomination to adopt the new course, including the great two-hour feature for ages 3-11, inclusive, that was to be in full operation by January, 1950. Recall that the Board of Christian Education had just made it available in October, 1948, for use in Church Schools. In our church paper, The Bethel Light, in October, 1948, we note the following in a greeting from our Minister, the Rev. Mr. Yarnelle:

"October third will . . . be a significant day in the church calendar, for it marks the introduction of the New Curriculum in the Church School. . . . The teachers already have been preparing themselves to use these materials and the Presbytery is conducting training courses for teachers. . . . The Church School Superintendents have been using part of the devotional periods on Sunday morning to acquaint our people with the nature of this New Curriculum."

So this celebrated new religious course was introduced at Bethel on Sunday, October 3, 1948.

Bethel Light, our periodical paper, felt strongly on the subject of education. In the issue of August 29, 1949, it said that Bethel's new educational program had been prepared in the conviction that "The church must teach or die." Henceforth thought would be given to the selection of teachers in accordance with their talents, for the work they liked best and, therefore, could do best. The teacher would then become "a specialist in that particular field."

Congregational Sponsorship of Children

Along with the great responsibility of parents for seeing that their children have a Christian education, the whole congregation, The Light emphasized, also has a heavy obligation in this respect. When parents present their children for the Sacrament of Baptism, they take "a solemn vow before God and the congregation to teach them the truth and the duties of the Christian faith." At the same time the congregation is "put under pledge to be the sponsor of such children to the end that they may confess Christ as their Lord and Saviour and come at last to His Eternal Kingdom." The provision made in the New Curriculum for the needs of parents, it was added, "also makes for the recovery of the place of religion in the family life." On this point, The Light concluded:

"When it is reflected that practically all the life of the child in his earlier years is in the home, it is obvious that if he is to receive anything like adequate Christian instruction, the parents will have to join in the teaching. It follows that they will have to equip themselves to answer his questions. For this purpose our Board of Christian Education has provided 'lesson helps' for parents as well as for the pupils and their Church School teachers. Nothing could relieve parents of the duty of giving religious instruction in the home or of cooperating with the Church School and other Church activities for the young."

Beauty of Symbolism Also Invoked

In line with the objective of making everything about the church and its services as meaningful as possible to the people, the Rev. Mr. Yarnelle on occasion invokes the beauty of Christian symbolism and illustrates Scriptural expressions with incidents of daily life. Once he preached on "The Sign Language of Our Faith" as found in the Christian symbols on the windows of Bethel. That proved so interesting that it had to be published later in the church paper, The Light. When an electric light was put in the church tower it, of course, stood for Christian truth. "Our Lord said: 'Let your light shine.' In symbol, we are doing what we have always attempted to do in a spiritual way."

Later the church doors were painted red. That color was the symbol of life, also of blood, in which the ancient Hebrew thought life resided. So—"We trust, too, that this may also come to stand for the new life that is in the church."

"Much of our worship." the Rev. Mr. Yarnelle has emphasized, "in through symbolism. The sacraments are symbolic, and it is through symbols that we approach and come to understand the deeper truths and spiritual realities of our Christian Faith. It is through symbolism that we are brought into remembrance of the great teachings of our Faith. Through them we have a connection with Christian history and tradition; we have a communion with the saints who inscribed them on the walls of the ancient catacombs. It is therefore earnestly to be hoped that the members and worshipers in Bethel Church will familiarize themselves with the symbols and their meaning that the mode of worship practiced in our historic reformed tradition may be more meaningful, to the end that the worshiper himself may be brought into that greatest of all experiences, the divine-human encounter."

TEACHING AND SERVICE RECORDS AT BETHEL'S MISSIONS

Naturally no comprehensive idea of Bethel's contribution to Christian Education can be obtained without thought of the money and work given to Home, National and Foreign Missions along with the many other services of the church. Considerable of the account of this mission angle runs through the stories on the women's activities, and, of course, specific reviews are given of Bethel's operations at Beadling and Coverdale. The latter are entitled to have their stories told in their entirety, Sunday Schools, preaching and social service, and this is done elsewhere.

Here, just to coordinate the history of our local missions with this Section containing specific articles on Christian Education, we refer to two citations in the May Event of the Month in the year-through celebration of our 175th anniversary. That Event gave recognition to the women's activities of the parish.

Miss Blanche McEwen was cited for 50 years of teaching in the Beadling Mission Sunday School. For this service she had previously been awarded a gold medal by the directors of the State Sabbath School Association.

Another citation was for Miss Karla Strobl, Presbyterial missionary, teacher and social worker at the Coverdale Mission for 25 years. On this record Miss Strobl also has been awarded a service pin by the Presbyterian Board of National Missions.

Assistant Minister Leads Education; Rev. Donald R. Falkenberg Served As Missionary Pastor in Philippines

THE REV. DONALD R. FALKENBERG, assistant minister in charge of Bethel's program of Christian Education, is a graduate of Asbury College and Bonebrake Theological Seminary and has a Master's Degree in psychology from Ohio State University. A minister of the Evangelical United Brethren Church, he held pastorates in Ohio and Indiana from 1940 to 1945. He served for five years, 1946-1951, as a missionary pastor in the Philippines, assigned to the United Church of Christ of Baguio, the summer capital of the Islands. He led in the reconstruct-



REV. DONALD R. FALKENBERG Assistant Minister of the Bethel Presbyterian Church

ion of the church edifice, served on the committee for a Basis and Plan of Union of the United Church in the Philippines and helped in the Federation-sponsored youth work.

Mrs. Falkenberg also was graduated from Asbury College (1937) and attended the Hartford Seminary Foundation in 1945. She taught school for two years and shares with her husband a keen interest in Christian education. The couple have three children: Ray, 8; Carol, 4, and Thomas, 14 months.

The position of assistant minister at Bethel has been developing for some years. From October, 1941, to May, 1943, Jack Greenawalt, a student at Western Theological Seminary, served as part time assistant to Dr. Murray C. Reiter.

On December 5, 1948, the Session of Bethel created the office of assistant minis-

ter. Rev. Charles D. Bayha was the first to occupy it. He served from January 1, 1949, to September 1, 1950, having accepted a call to the pastorate of the Third Presbyterian church of Steubenville, O. He was succeeded by the Rev. Donald L. Airey, who served as assistant minister here from January 1, 1951, to the following September. Announcement of the selection of the Rev. Mr. Falkenberg was made in the church bulletin of February 17, 1952.

175th Anniversary Youth Program Reviews Principles of New Curriculum As Well As Past In Christian Education



HE APRIL EVENT of the Month (Sunday the first) in Bethel's year-through celebration if its 175th anniversary was a program honoring the work of the church with its Youth. It not only brought into review such activities of the past, but also gave attention to the New Curriculum by which the effort of the Church School today is being deepened as well as broadened. All the children either attended or participated in the morning worship

service, members of the Nursery and Kindergarten making their appearance at the close. Anthems were sung by the Junior and Young Adults Choirs.

Parts of the service with youth leaders included: Call to Worship, Ronald McGill; prayer of invocation, Patricia Shepler; responsive reading, Carol Brubaker; Scripture lesson, Duane Grossett; morning prayer and Lord's Prayer, Betty Lou Walther; presentation of offerings, George Myers.

On the back of the Church Calendar was a recapitulation of the features and events that established Bethel's tradition of Education along with the later development of the Church School and Youth Activities. This review opened with references to the pioneer educational work of the Rev. John McMillan, founder of Bethel, along with his service as a minister. Following came mention of Bethel Academy, instituted by Dr. George Marshall, the third minister of this church.

Bethel's First Sabbath School

The first Sabbath school at Bethel was founded by Dr. Marshall around 1832. In 1840 it was reorganized, and in 1854 a board of managers was elected to direct it. On the 17th of April of that year the congregation approved the use of Dr. Melancthon Jacobus' Question Book of Matthew for the year's text book. For many years the school carried on only during the summer months owing to bad weather and roads. Later the sessions were extended to eight or nine months. About the time our present church building was erected (1909-10), when road conditions were beginning to improve, weekly sessions were started and have continued ever since.

At a congregational meeting held on June 15, 1857 a resolution to hold a Sabbath school celebration or picnic on the following July 4th was voted down; however, on August 24, 1868 the neighboring churches were invited to a notable

celebration held in Dr. Marshall's grove. Probably our annual church school picnics have continued form that date.

The first Young People's Group was founded in June, 1889, at the suggestion of Dr. Wycoff. It was then known as a Young People's Prayer Meeting—young, meaning anyone under forty. A Young People's Society was organized on July 5, 1893. This gave way to the Christian Endeavor plan in 1925. A Junior group was not organized until 1930. Looking through the records of the old society one finds that in 1893 the first recorded gift was for \$13.00 to D. L. Moody for his work in Chicago. The society sent over \$2,500.00 to different missions.

Today our Church continues in leadership in Christian Education. In January 1950 a two-hour program for nursery through the Juniors was organized and is conducted every Sunday morning from October through May. Audiovisual education and handwork supplement the instruction and worship periods.

A Saturday morning program is held for Juniors. Included in the program is Junior choir rehearsal, interest groups, Bible study, and recreation.

Sunday evenings the Junior and Senior Hi Westminster Fellowship meets. The Church has sponsored a boy scout troop since 1922. Bethel continues to show interest in the mental, moral, and spiritual nurture of its youth.

The Vacation Church School

For several years the Bethel Vacation Church School has been growing in importance. Conducted this year from June 18 to 29, it was attended by 150 children in age from four to fourteen. With the Rev. Mr. Airey as conductor, there were 22 teachers. Perfect attendance records were made by 105 of the 150 children. Instruction included handcrafts, music, worship, audio-visual and recreation.

The teaching records of Bethel at the Missions of Coverdale, Beadling and Mollenauer are, of course, also to be given important rating in Christian Education. The teaching contributions of various organizations of Bethel likewise are to be considered in the long record of the church.

While the Community Kindergarten that is conducted at Bethel concurrently with the public school term for children of from four to five is not classed as church work—it is run on a non-sectarian basis—the activity certainly is in line with the educational spirit of this church and makes an important contribution to the community.

Elder Walther Adds to the Record

To Elder George A. Walther, father of the Rev. James A. Walther, was assigned, in the Youth Program of the April Event of the Month, the comprehensive subject of "Christian Education at Bethel." He handled it notably well, giving a number of highlights in addition to the activities listed on the Calendar. After reviewing the leadership of Presbyterians in establishing the colleges and universities of this country, he referred to Bethel's own Academy and its 1,000

students taught by Dr. Marshall himself. Of course not all those students entered the ministry, but all received "a Christian education." The fact that two buildings had been erected for the Academy also was stressed. "From this we see," said the speaker, "that the layman of that day was vitally interested in education, for it took hard-earned dollars to construct two educational buildings within about 50 years." The interest of layman in Christian education was further illustrated by the contribution in 1829 by Thomas Patterson of Bethel of \$2,000 to the Western Theological Seminary for the endowment of a scholarship.

Had time permitted, Mr. Walther said, much also could have been told of many other organizations which flourished at Bethel, such as the Wycoff Bible Class, the Men's Adult Bible Class, the Young Men's Fellowship, the Women's Missionary Society, the Fannie Dietrich Society, the Ladies Aid Society, the Vacation Church School and the work of the Beadling and Coverdale Missions. In conclusion, the speaker said:

"We see God's hand in guidance both of our ministers and the consecrated men and women who have made such a record possible. By your prayers for our work with the young people and by giving of your talents and money, please help Bethel to continue to be a 'Light on the Hill.'"

When All Was Considered Christian

The message of the Rev. Mr. Airey, assistant minister in charge of education, was "The Philosophy of Christian Education." He said:

"Not so long ago all education was considered Christian Education. It was the Protestant church that took us out of the Dark Ages into the Age of Enlightenment. The schools were founded, controlled and staffed by the church. Today there is a round-about-face. Christianity has no place in public education. Indeed, among many educators and school principals the thought of mentioning Christianity in the class room is feared almost like the plague. Not that all these teachers and supervisors are not Christians; some of them are not, but the fear stems rather from politics than from science or intellect.

"Since the Revelation of God in our Bible has no place in the curriculum of our public schools, we find ourselves in a position where approximately 50 per cent. of our American young people are building their minds and aspirations and making their decisions in Godless obliviscence. In writing a text book for the public school and leaving out the influence of the church that has changed our history, the historian has to perform mental gymnastics and serve the students a loaf of knowledge that is without leaven and half-baked. Let us not fool ourselves. Let us face the fact that many of the children of today are being prepared in a Godless knowledge of what the universe is and how we are to behave in it. No matter how we may criticize our Roman Catholic brothers in other respects, they recognize this lack of Christian teaching and are willing to pay the difference to provide parochial schools so that their children may be raised in the knowledge of God.

What to Do About It

"Now what are we going to do about this? It is something that half of our young people do avail themselves of some type of religious instruction. It is here we begin our task. This is to saturate our young people with Christian knowledge and the Christian spirit to such extent that the result will leak out in every other activity and learning situation in life. The terrible fact is that often we have too little time and too small means for such saturation. Consequently, we do not saturate, we daub. The law requires that a public school teacher be a fouryear graduate of a teachers' college to qualify for instruction in the school curriculum. Common sense requires that the public school teacher continue preparation for a master's degree, as a specialist in the field of instruction. The church cries out to any member within earshot to qualify for teaching a Sunday School class. 'Please come on time and, might we suggest, look over your lesson before you attempt to teach it.' I hope I am not misunderstood. By the grace of God, we do get a number of teachers who are so concerned and dedicated to their task that they spend ample time in preparing both themselves and their material for a worthwhile lesson. Truthfully, however, such teachers are in the minority.

"On the other hand, when the church school teacher asks Jane and Johnnie, please, will they read their lesson at home and come prepared to answer a few questions, the reaction is often a look of sheer amazement. In contrast, the public school teacher dictates an assignment that is to be completed in the best penmanship and handed in the next morning. No ifs or ands about it.

"Again, what of the situation when Jane or Johnnie falls behind in day school work and the teacher sends a note to the parents or a report card shows a low grade? The parents are aroused. No more play for the deficient pupil until the lack is made up. Father and mother sit around the table trying to locate the trouble and reasoning over how to overcome it. Not only are they stimulated by the desire to see their children succeed, but are apprehensive that poor grades for their offspring might reflect on their own intelligence as parents.

Would Risk Storm of Indignation

"But let the church school teacher even think of sending home a poor report card with a suggestion, ever so tactful, that Jane or Johnnie needs some home help in religious training. A storm of indignation may be risked, with the threat of taking the children out of school.

"My friends, if your son or daughter suffered a physical injury or fell under a mental illness, you would not rest until everything possible had been done to provide a remedy. If need be, the house would be mortgaged. Nothing would be permitted to stand in the way of giving the sick or injured child every opportunity to get well and grow. And, of course, rightfully so.

"But many who show instant concern over any threat to the bodies or minds of their children seem oblivious to the dangers to their souls. Does the soul of each find the conditions for full and wholesome growth? Does the soul of any lie dormant? Is the soul of any in danger of becoming deformed? "If this were a Godless world, it would not make any difference. But if God, as we profess and believe, is the Ruler of the World, if it is God who gives the real meaning to life, then we must take the time and make the effort to find out what He has to say to us.

"Our problem today involves time, training, parental awareness and cooperation.

"Mary and Joseph were busy trading and visiting and, after a day's journey, they realized that Jesus was not with them. After a search of three days they found Him in the Temple. 'Son, why hast thou thus dealt with us?' And Jesus said, 'How is that ye sought me? Knew ye not that I must be in My Father's House?' No, they had never thought that a boy should spend so much time in the Temple learning of the Father. They had neglected Him; He had not neglected them.

"'And Jesus increased in Wisdom and stature and in favor with God and man.'"

Application of Christian Education

The Rev. Mr. Yarnelle completed the message with a talk on "The Application of Christian Education." His discussion follows:

"It must be obvious to all that a great historical tradition and a wise philosophy of education are valueless without a present application and future planning. We never get so good that we do not need improvement. Progress must always look toward change, and change does not mean that the past is bad; it means rather that the future can be better and more glorious than anything we have previously known. The attitude which says that "what was good enough for me is good enough for my children" is reactionary to the point of cultural stagnation.

"There are, I think, three essentials when it comes to the application of Christian Education. The first is the institution of the best in educational practice. In the years of my ministry I have noticed a growing discontent among the clergy with the effectiveness of the church school as an educational medium. Some of the more daring spokesmen on the subject have even suggested a return to the Presbyterian parochial school. Two elements stand in the background of this judgment. One is the almost complete secularization of the public school curriculum, the other is the weakness of the church school as a competitor in education.

"Several years ago, when religious movies were not up to the quality standards of today a minister's son asked his father concerning a picture shown at a vacation church school: 'Why do we always have to look at sheeps and Jesus?' Why can't we have a mickey mouse?' Fortunately, it was quickly recognized that religious movies would have to be of the same technical quality and standard as secular movies or they would fail to get across their message. The same problem relates itself to the church school. If as an educational agency its practices fall behind those of the public school in quality, the children will soon get

the impression, as many have, that the subject matter is not as important, and that this whole business of religion is a tightly compartmentalized thing that is not of general interest. In short, if we of the church do not treat this thing as important—important enough to work hard at it, spend money on it and take it seriously—we cannot expect the world to accept the dictum of the church that Christian Education is essential training for the young.

Must Have the Best

"We must institute the best in educational practice. This means that if child psychology has something to say, we must perk up and listen. It means that if report cards, records and other paraphernalia of education are good things, the church school cannot be without them. We must have the best.

"A second essential of applied Christian Education is a high standard for instructional leadership. When I was a small boy in the early grades I had an experience that was quite vivid. A public school teacher lived next door, and one day I discovered her studying a book. This led to a series of questions, and I still recall the shock it was to me to learn that adults were not omniscient, that they, too, had to learn. It was a worthwhile lesson, for it has remained with me ever since. One of the greatest barriers to good instruction is the attitude of mastery of the Christian life; it is a lack of humility which permits genuine learning.

"Another barrier is a lack of understanding as to what real learning is. Christian Education is more than telling a Bible story. It is more than getting off a few pet do's and don'ts. It is more than teaching subject matter. It is building faith; it is building character. It is understanding doctrine and having a reason for the faith that is in you. It is in being loyal to Christ in the only way we can by being loyal to His church. It is in understanding the meaning of loyalty and how to apply it. In Christian Education at Bethel we have just begun to tackle the problem of a high standard for instructional leadership. We thank God for those who have worked to improve!

"The third essential of applied Christian Education is the preparation of the people to receive advances which are beyond traditional lines. We have become such traditionalists and individualists in the work of the church that it seems each change must be individually 'sold' to each member. We lack any real commitment to the church or a philosophy of cooperation. The difficulty rests in a lack of understanding arising out of failure to give proper consideration to these things.

Must Be Cooperation

"In a representative democracy such as we have in our church and in the government of the country, it is incumbent upon each citizen to cooperate with the official program even though he was not personally consulted about its formulation. You and I will pay higher taxes in 1951 because those who repre-

sent us have decided that conditions on the other side of the world make it necessary. And we will not individually be consulted about it. At the same time we are committed in advance to the support of such a program. The same is true in Christian Education. In true democratic tradition we are expected to support an official program, in the formulation of which we were represented, but not consulted. That program is called the New Curriculum on the National level, and the Two-Hour Program on the local.

"There is still much work to be done. The Home Training program has never been developed as it should be. Our vision has been lifted, but we still need to push back our horizons. We must learn the nature of miracles and not expect the grace of God to fill in for our irresponsibility, like the mother who, because she had sent them to Sunday School when they were little, could not understand why her grown boys had fallen into crime. There is much to be done in the way of preparing people to assume their responsibilities in Christian Education.

"One final word: The application of Christian Education is an adult problem. While it is chiefly for young people it is not by young people. While it trains youth for leadership, its leadership is not young. Talk about young people as we may, the fact is that the control of their education, both secular and religious, is in the hands of adults. And, if they fail, it is because we first have failed. If their program is not what it ought to be, it is because we who have control of it have not made it what it ought to be. The problem of Christian Education is an adult problem.

- "1. We must cast aside our inhibitions and institute the best the modern world has to offer us in the way of educational practice.
 - "2. We must elevate our standards of instructional leadership.
- "3. And, above all, we must prepare our people not only to advance, but to take their responsibilities in this advance."

Bethel Community Kindergarten Proves Success from the Start

OUNDING Out the idea of the Rev. Mr. Yarnelle, minister of Bethel, for a full scale youth education program, the Bethel Community Kindergarten was opened as a private institution in the basement of the church on September 7, 1949. For children of from four to five and on a non-sectarian, non-profit basis, it was to run concurrently with the public school term. A trained teacher, meeting state educational requirements, was in charge.

The children were given everything they would have received in a regular day school, plus the advantage of Christian teaching and Christian environment. To make the school self-supporting a tuition fee of \$45 a semester was charged. There would be a pro-rata refund of any surplus.

Mrs. John H. Spicer of Mt. Lebanon, who had had nine years of experience in teaching kindergarten in the public and private schools of Wisconsin and Pennsylvania was selected as the teacher. With her other training, Mrs. Spicer had a year of work in intelligence testing at Columbia University. Having a reputation as a book reviewer and dramatic reader, she served for a time as chairman of the Mt. Lebanon Woman's Club.

From the start, as showing that it met a definite need, the Bethel Community Kindergarten was a success. Also as showing that Mrs. Spicer was the right



Mrs. John H. Spicer

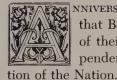
selection, she continues in charge. With the enrollment in the first two years from 25 to around 30, it continues in the third year to show sustained interest.

Thus the undertaking is satisfying the kindergarten need in the community. Some who had looked upon a kindergarten as a play school soon discovered otherwise. "The primary purpose of our kindergarten," says Mrs. Spicer, "is the provision of a group life which furthers the development of young children. The children are introduced to concepts in social living. Art activities are part of our daily program as well as health and safety, literature and language, music, science and visual aids. In fact, everything we are doing is a preparation for first grade."

PART IV

Life at Bethel
Officers
Church Roll

Writing The Story Of Old Bethel; Many Contributions To Acknowledge; Church's Just Pride In Its History



NNIVERSARY CELEBRATIONS at intervals throughout their 175 years show that Bethelites have ever been conscious of the historical importance of their church which began in the year of the Declaration of Independence and has borne its part in the development and preserva-

To an extraordinary degree the members of Bethel have been made history-conscious in the celebration of their 175th anniversary. This time the observance is on a year-through basis. For every month there has been a special service or ceremony recognizing groups or activities of the congregation or commemorating some event. These programs are themselves called "Events of the Month." They make history to add to the history they are celebrating. Dramatizing the record with pageants and tableaux, they have contributed much to the writing of a supplemental history of the church, including the story of the celebration itself. A crowning event of the celebration, of course, was the campaign that assured \$150,000 for an Education Building.

The Church Bulletin for July 23, 1950, carried the announcement that a feature of the celebration of the 175th anniversary would be the publication of a Supplement to Our Church History Book bringing it up to date, from 1936 to 1950. "The Session has appointed the following committee: William T. Martin, Chairman; Miss Annie M. Poellot, Mrs. Harold L. Wilson and Miss Anna M. Wycoff." Sketches of Misses Poellot and Wycoff, who were members of the Committee that published Bethel's Basic History in 1936, and Mrs. Wilson, for 22 years financial secretary of the church, are printed elsewhere in this book. Mr. Martin is a retired Pittsburgh newspaper man, formerly chief editorial writer of the Post-Gazette, and a member of Bethel for 26 years.

Our Basic History: A Real Source Book

In 1936, in connection with our 160th anniversary, an "Historical Narrative of Bethel Presbyterian Church, 1776-1936," was published. Prepared chiefly by the late William C. Degelman, a member of the Session, it is viewed not only by the congregation of Bethel, but to an increasing extent by the Presbyterian denomination of the entire area, as both an interesting narrative and a real source book of our regional history. Containing 164 pages and a number of illustrations, some of rare objects, it is commonly referred to here an "Our Basic History" or

"The Degelman Book." The amount of research and detail work done by Mr. Degelman, the examination of deeds, court and other records along with pioneer publications, sermons, minutes of the church and Presbytery, biographies of our ministers, sketches of elders, military and community leaders, is literally amazing. In the Degelman Book Bethel has indeed a prize.

One of Mr. Degelman's most important services was to settle, "once and for all," the question of the date of Bethel's beginning. We will not here rehash the situation in which the twin sister churches of Bethel and Lebanon celebrated birthdays two years apart. It is due Lebanon to say that it was she who all along had the right idea of the date. She clung to that service that was conducted in the log cabin home of Oliver Miller in what is now South Park on November 5, 1776, jointly (mark that word jointly) for the people of West Peter's Creek (Bethel) and East Peter's Creek (Lebanon.) There still was the question of formal organization. This appears to have been delayed for some time on the part of both Bethel and Lebanon. The latter, however, forthwith dated its beginning from the meeting referred to in the Miller home. The potential Bethel, which had figured in the same meeting, waited for its more organized state in 1778 to mark its beginning.

Twins Now Celebrate Same Birthday

Mr. Degelman's outstanding contribution, to our peace of mind as well as to our history, was to have the great Twin Sisters born on the same date. After all, the answer had been ready at hand from the beginning—Dr. McMillan's own famous Diary: "Tuesday (Nov. 5th, 1776) preached at Peter's Creek, baptized 5 children." Undoubtedly the Western Division of Peter's Creek (Bethel) had its share of children present.

Here Mr. Degelman merely noted the common belief that both Bethel and Lebanon had probably been in existence informally for several years before they began receiving the service of a minister. Nor at this point does he say anything of organization. What he stresses is: "This date of November 5, 1776, is the first fixed recorded date we have of a preaching service in what is now the Bethel Presbyterian church. While it is possible our people met for worship earlier, we do not have any record of it nor of any formal organization afterward."

This was so generally accepted that Bethel and Lebanon, as a matter of course, were able to arrange the joint Founder's Day celebration held in South Park last July. Bethel still dominates in the Western division of Peter's Creek as Lebanon does in the Eastern. It is the name of Bethel that is on the bronze tablet in the Old Stone Manse in South Park recording the founding of a church on that site November 5, 1776.

Few Corrections Are Required

It is rare indeed to find a book that is free of errors. Mr. Degelman felt that a careful reading of his volume on Bethel would "show many failures." We have observed no failure in what he undertook and few errors. Naturally he would

have been the first to call for any justifiable correction. In fairness to the author as well as to students, note is made of an error in name on page 9 of the Degelman Book. The minister whose family suffered a disastrous attack by Indians was not the Rev. Thaddeus Dod, but the Rev. John Corbly. On pages 93 and 94, the corporation mentioned in connection with the founding of Coverdale and the Coverdale Mission was not the Pittsburgh Coal Company, but the Pittsburgh Terminal Railroad and Coal Company. If there are other errors we have heard no mention of them. Here it is in order to say that while every effort has been made to make this Supplementary Book as accurate as possible, there can be no pretension that it is immune from error. Fidelity to the great history of Bethel will require our chroniclers of the future to test what is said here as well as elsewhere.

Considerable of the story of Bethel, such as the record of the Pastorates, has, of course, to be told from the beginning in the Supplement. To a large extent the whole record, in its essentials, has been summarized. We have not hesitated on occasion, to go back as far as necessary to get a complete picture of some feature of our On-going Tradition. In view of Bethel's unique record in long pastorates, a change in ministers is an event of exceptional importance. Besides the retirement of Dr. Murray C. Reiter, after 32 years in the pulpit of Bethel, to the position of pastor emeritus, and the installation of the Rev. Vance Yarnelle as our sixth minister in 175 years, there have been a number of changes and activities here in the past fifteen years, notably the development of a building program and the assurance of \$150,000 for its first phase, an Education Building, that add chapters of extraordinary importance to our history. Meanwhile there have been the doubling of the membership of Bethel in the past few years, the increased service in the Church School and the adoption of a two-hour program, with the added impetus of the Presbyterian New Life movement.

The present has produced its share of important new books bearing on our subject to be read. We have striven to coordinate this important later information as smoothly as possible in our continuing story. Throughout our work, however, we have referred constantly to Bethel's Basic History and make full acknowledgment of our indebtedness to it. A copyrighted book, we were graciously given permission by Mrs. Hazel W. Degelman, widow of the author, to use such material from it as required.

Wide Impetus to Presbyterian Writing

The writing of this Supplement to Bethel History has been cast upon fortunate times in that it found the whole Presbyterian denomination stirred by a revival of interest in its history. The Presbyterian Historical Society is preparing to celebrate next year the one hundredth anniversary of its founding. As Bethel learned on May 7 last, when the organization held its annual meeting here, the Presbyterian Historical Society of the Upper Ohio Valley is arranging to publish the story of the development and influence of Presbyterianism in the great valley region. The story of Bethel, one of the outposts in the spread of Presbyterianism into the Ohio country, naturally will be included in that important coming book.

Meanwhile, with a grant of \$25,000 from the Buhl Foundation, the University of Pittsburgh Press is preparing to publish a definitive biography of the great Apostle of Presbyterianism in the West, John McMillan, founder of Bethel and other churches and also a leader in education. This biography was written as a Ph.D. dissertation at the University of Pittsburgh by the Rev. Dwight R. Guthrie, at that time pastor of the First Presbyterian church at Johnstown, Pa. Dr. Guthrie is now Samuel P. Harbison Professor of Bible at Grove City College. He attended the meeting of the Upper Ohio Valley Society named at Bethel last May and was elected president of the organization. Dr. Guthrie has contributed to an Editorial Tribute to Dr. McMillan in this Supplement.

Bethel as well as the Upper Ohio Valley Society was honored by the presence at that meeting of the man the historians of our denomination call the "Big Chief." He is Dr. Charles A. Anderson, the Manager of the Department of History of the Presbyterian General Assembly. While he was here to deliver an address at the afternoon session of the Presbyterian Historical Society of the Upper Ohio Valley, which is a regional branch of the Presbyterian Historical Society, he commended the vigor with which Old Bethel was celebrating its 175th anniversary. He has been courteous and helpful on several occasions in answering questions in connection with the preparation of this Supplement.

Dr. Slosser, Friend of Church Historians

Another eminent church historian, good friend of Bethel and of local church historians in general, who was at that meeting of the Upper Ohio Valley Society here, was Dr. Gaius J. Slosser, professor of Ecclesiastical History and History of Church Doctrine at the Western Theological Seminary since 1928—23 years. Supplementing his varied experience as a preacher, army chaplain in World War I, teacher and author of several books on church subjects, he set out deliberately, soon after coming to the Seminary here, to get the history of church life in the Tri-State area. In this historical survey he traveled more than 15,000 miles, building up an exceedingly valuable file of source materials and making hundreds of personal contacts. He is vice president of the Department of History of the Presbyterian Church U.S.A. and the Moderator of the Presbyterian Synod of Pennsylvania.

It is no wonder, then, that one of the first things a local church historian of this area does on getting his assignment is to contact Dr. Slosser. Invariably the inquirer is treated kindly and helpfully. Dr. Slosser advised Mr. Degelman in the preparation of our Basic History. In particular he helped to straighten out the situation in which the twin sister churches, Bethel and Lebanon, were celebrating different birthdays. Bethel need not insist on a formal organization as the point of beginning. "We historians," Dr. Slosser stressed, "date the beginning of a church not from the time of formal organization, but from the time there existed a worshipping congregation hungry and asking for a resident minister."

Obviously the fellowship, with five babies to baptize, that met Dr. McMillan in the Oliver Miller home on November 5, 1776, met that condition.

Dr. Slosser, of course, was promptly contacted when we took up the work on this Supplement and his valuable counsel has been given freely on every occasion.

Western Pennsylvania Historical Survey

It is an old saying that "while Pennsylvania had the historical glory, New England had the historians." So far as Western Pennsylvania is concerned, something definite in a big and enduring way was done about this in the early 1930's. Sponsored jointly by the Buhl Foundation, the Historical Society of Western Pennsylvania and the University of Pittsburgh a competent research staff was set to work to make an historical survey of this region. This was followed by the publication of ten books bearing on the early history of Western Pennsylvania. Illuminating and important as are these volumes, their most significant aspect, after all, is the spirit back of them. It assures a continued stimulus to research and writing of history in this region. As evidence of the enduring force set in motion, the Buhl Foundation and the University are preparing for further publications in the field of regional history, including, as noted, a biography of the great preacher-educator, John McMillan, founder of Bethel and other churches.

Not only is Bethel mentioned specifically in some of these books, but the broadened knowledge furnished by the volumes generally has been of inestimable aid in the preparation of our Supplement. Mr. Charles F. Lewis, director of the Buhl Foundation, has been helpful on a number of occasions in our rounding up of material. The University of Pittsburgh Press, through its editor, Mrs. Agnes L. Starrett, has given Bethel permission to quote from all the copyrighted books of the series mentioned. We herewith record our great appreciation of the privilege.

From Charles Scribner's Sons, Publishers, we also had permission to quote from James Truslow Adams' "The March of Democracy."

Similarly we had the privilege of quoting from Dr. C. Hale Sipe's book on "The Indian Wars of Pennsylvania."

We received several valuable leads from Dr. Clarence Edward Macartney pastor of the First Presbyterian church of Pittsburgh and author of a number of books on historical subjects. He delivered a notable address on June 4, 1932, at the dedication of the McMillan Memorial at the Chartiers Presbyterian church.

Helpful suggestions also have come from Representative John R. Haudenshield, now a member of the State Historical Commission.

Trustee Herbert J. Wissinger furnished us the picture of the Elders.

Mrs. Janet M. Mesta made a number of valuable suggestions in the carrying on of our work.

Presbyterian Life, the National magazine of our denomination, was an appreciated source of information on various occasions.

Help at frequent intervals throughout the preparation of the Supplement came from Mrs. Dorothy R. Workmaster, Church Secretary, and Miss M. Caroline Martin, former Secretary.

R. Maurer Arnold, here, there and everywhere as General Chairman of the celebration, was a constant source of inspiration to us in the writing of the history.

Architect Phillips B. Bown has our thanks for writing a description of our present church and the prospective Education Building.

Albert G. Miller and his sister, Ida M., direct descendants of Oliver Miller, have made valuable contributions of information.

John S. McCabe, chairman of the Building Extension and Improvement Program Committee, has helped us frequently in the gathering of material for the Supplement.

Throughout our work, Elder Harold S. Wilson has been a valued counsellor.

R. Keifer McEwen, senior member of the session, and his sisters, Miss Blanche, and Mrs. Frances McEwen, have been helpful on various occasions in the development of the Story of Bethel.

Bethel Burro, the Community Newspaper, has been a veritable standby of cooperation in the preparation of our book. It presented us a number of important pictures made by its staff photographer, Gay Zold.

The Department of Parks of Allegheny County furnished us a fine photograph of the Old Stone Manse on the site in South Park where Bethel began.

The splendid picture of the arrival of the Rev. John McMillan (portrayed by Charles W. Rowlands) in the joint Bethel-Lebanon Founder's Day ceremony in South Park July 1 last, was presented to us by the Pittsburgh Post-Gazette.

G. Howard Booth, printer and binder of this book, has given many helpful suggestions on the production of the volume. A member of Bethel he has a pride in his church as well as in his craft. From the start he did his utmost to see that the book in appearance and readability was worthy of the subject.

Bethel's Vision: Ministerial Contributions

At Bethel itself we have been in an atmosphere of historical activity from the beginning of the year. With a special program each month in the celebration of the church's 175th anniversary there has never been a lag in the discussion of Bethel's unique position on the main stream of history, its link from the beginning with National and World events and the spread of Presbyterianism into the West. Here indeed we need the language of our ministers to catch the vision.

On the opening of the Canonsburg Academy and Library School in 1791, Dr. McMillan, the founder of Bethel and other pioneer churches, declared: "This is an important day in our history, affecting deeply the interest of the church, and the country in the West; affecting our own interest for time and for eternity, and the interest, it may be, of thousands and thousands yet unborn." When we

reflect upon the force of ministers trained here and sent into the West and of their continuation of the process, it was but logical for the pioneer to think of the "thousands and thousands yet unborn" who would be affected by the churches and schools set up on the advancing frontier.

The Rev. Mr. Yarnelle, our sixth minister, has a happy version of the stream of history. He speaks constantly of Bethel's "Great On-going Tradition." That expression makes it impossible for us to think in narrow terms. As it links us by the very name of our church with ancient Palestine, it points us as far into the future as our minds can grasp. This On-going tradition, said Mr. Yarnelle in his historical sermon with which this anniversary celebration began, "stretches from 1500 B.C. through 1950 A.D. and on into the indefinite future. * * * This region, first inhabited by our Bethel Presbyterian ancestors, was the jumping-off place for the Western movement which put at the disposal of our Nation the lands and resources that, under the Providence of God, have made her great. * * * Bethel, to the Patriarchs, was a place of great significance because it was a place of great spiritual experience. And this tradition is an on-going one. Many places have been named Bethel, because they proved to be places of spiritual experience. It is true of our Bethel. This name means * * * 'House of God,' and the challenge to us in this great on-going tradition is to make the name mean this in the community."

The Supplement prides itself in the number of ministerial messages it carries. Without this feature the year-through celebration could not be said to have been covered. Outstanding ministers of the denomination took part. What all said was of historic importance as a description of the times from the moral standpoint. In recognizing the pioneer background of Bethel, practically all spoke of the spiritual frontiers of the present. Happily we have been able to print the text of each and all of these sermons, starting with the Rev. Mr. Yarnelle's in the opening of the anniversary observation. Throughout the celebration Mr. Yarnelle has been not only a prolific "idea man," but also has read particular manuscripts on which his judgment was desired. We are indebted to him for fine cooperation on every occasion. Dr. Murray C. Reiter, pastor emeritus, also has been a valued consultant in our work, reading several manuscripts and providing a number of pictures.

Included in the Supplement is a message from the Rev. Donald L. Airey, assistant minister in charge of education, who resigned as of September 1. His talk on "The Philosophy of Christian Education" is printed in the account of the April Event of the Month in recognition of Youth Activities.

In addition to the messages of the Rev. Mr. Yarnelle of Bethel, Mr. Laird O. Miller of Lebanon, and Dr. W. Sherman Skinner of the East Liberty Presbyterian church, in the Bethel-Lebanon Founder's Day program in South Park, we have a record of the greetings from daughter churches and representatives of other bodies.

We also print the text of the message delivered here November 4 by Dr. Claude S. Conley, Executive Director of the Pennsylvania Presbyterian Synod, in the service commemorating the founding of Bethel.

The text of the tribute paid by United States Senator Edward Martin to Dr. McMillan and other pioneer Presbyterian ministers at the meeting here last May of the Presbyterian Historical Society of the Upper Ohio Valley likewise is included.

Thanks are due Samuel E. Staley and the Rev. James A. Walther for aid in the rounding up of pictures and information.

We also acknowledge a debt to Elder Howard F. Jack for contributions and aid in the preparation and reading of manuscripts.

Special Note on "Bob" and Gertrude Heck

We are under particular obligation to Elder Robert E. Heck, Clerk of the Session, and his wife, Mrs. Gertrude B. Heck, for help in the collection of material for this Supplement. At the outset Mr. Heck furnished us a Chronology on Bethel activities for the past 15 years that served as a chart and compass through the whole undertaking. Mrs. Heck, trained in stenography and secretarial work, supplied whole church rolls at a time and saw to it that they were kept up to date. With the chronology and church roll at our elbow we were able to check quickly on other information. Whenever an answer eluded us, we immediately called on the Hecks—and invariably it was forthcoming. It was a genuine pleasure to work with such a team, its trained ability matched always by courtesy and patience.

With Bethel's great and growing importance in history, Mr. Heck, as Clerk of the Session, has some obviously important observations to make. Bethel needs to give more attention to the preparation, care and preservation of its records. The knowledge that proper care is given, with an adequate safe and filing system, will draw to the church important records that may now be kept at the homes. "It is a task," says Mr. Heck, "that requires patience, accuracy and, above all, a love for the work. We should have a good safe for the records and a special room for the storage and exhibition of the many things of historical value in the life of our church that are scattered throughout the area."

Story of Bethel Elders Begins with Lay Preacher; Outstanding Session of Today

F JAMES DINSMORE was not an Elder when he started lay preaching in this area more than 175 years ago, he was made one just as quickly as Bethel could get around to it formally after that historic meeting in the home of another layman, Oliver Miller, on November

5, 1776. In any event, the story of Bethel's great line of Elders starts with the lay preaching not only of James Dinsmore, but of other Scotch-Irish pioneers. It is highly pertinent, at a time when the lay activities of the Presbyterian denomination are receiving wide acclaim, to recall the part of the Scotch-Irish laity in the starting of the early churches.

By their very nature and training the Scotch-Irish settlers brought their religion with them. Almost simultaneously with the building of their log cabin homes, they gave thought to the provision of meeting houses and the summoning of ministers. Attention also had to be given to training the children to read the Bible. A rush of Scotch-Irish to this region was noted between the years 1770-75. In 1776 Dr. McMillan found the field here ready for the founding of a church. Obviously there had been some informal religious meetings before. We are reminded that to a considerable extent the earlier ministers followed friends from the East. Some of Dr. McMillan's own relatives preceded him to what was then called the West. In his famous diary, just before the historic entry of the first recorded service here, he notes that on the preceding day he had been at the home of his brother-in-law. This brings us to the man who was to become one of our first Elders.

In Bethel's Basic History, written by an Elder of the church, the late William C. Degelman, it is pointed out that until the formal organization of the parish "a number of families would meet for religious services and, by a vote or common consent, recognized certain men as leaders, agreeing to work together until such time as a minister appeared. One of our first Elders, James Dinsmore, was such a leader." Mr. Dinsmore had come from Ireland. In a further comment Mr. Degelman says of him that "he was known to be an eminently pious and devoted man of God," adding that it is not unreasonable to suppose that prior to the coming of Dr. McMillan "he had gathered together our little band of Presbyterians for divine service on the Sabbath." It is a practical certainty that until Bethel obtained its first permanent minister, the Rev. John Clark, the Elders at intervals had to continue as leaders of the services. While it is be-

lieved that the Rev. Mr. Clark supplied the pulpit in 1781-82, he did not become the regular pastor of Bethel and Lebanon until in 1783. Meanwhile Dr. Mc-Millan preached here occasionally. Until the erection of the log meeting house in 1779 or 1780 the services continued to be held in the home of Oliver Miller.

ELDERS OF OUR OWN EVENTFUL DAY LAUDED

With the leadership functions of the Ruling Elders generally recognized as wide and varied, no narrow description could ever fit the office. The word Elder or Presbyter itself has a meaning that ever seems to be broadening. From the beginning of the Christian church it has been linked with representative democracy. Such officers, we read, appear from the first to have been elected by the people. Thus the form of our church government takes its name from the Elder or Presbyter: "Presbyterian. Of or pertaining to a presbyter or presbyters, or ecclesiastical government by presbyters." The Elders represent the local church in the higher courts of the denomination, such as Presbytery, Synod and General Assembly, with representation in those bodies generally equal between clergy and laity. They exercise general authority over the program and services of the church. The Session is responsible for the individual members of the congregation, receiving them into membership, dismissing them to other churches and exercising discipline. It has authority over the use of the church building. It has oversight of the organized life of the church. It has responsibility for the church's general spiritual health. The Elders assist the Minister in visitation and in maintaining the efficient operation of the church. The Minister, the Teaching Elder, is the Moderator of the Session.

In the same year that Bethel was born, the Great Experiment of setting up representative democracy on a National level was launched. In that war and in every contest since in which the United States was engaged, Presbyterians have borne their part to preserve or advance democracy. In World War I the chief spokesman for democracy and the cause of peace was an American Presbyterian elder and son of the manse. In World War II and in meeting the continuing great challenge to democracy today, one of the chief spokesmen is again an American Presbyterian Elder and son of the manse. The first, a Democrat, Woodrow Wilson; the second a Republican, John Foster Dulles.

Great as is our debt to the Elders of the past, great as is the inspiration to be derived from their records in the eventful and soul-trying years of their day, great also is our cause for pride and gratitude in the character and records of our Elders of today. Action in the past was confined largely to a National field; the struggles of today are upon a world stage.

A great share of credit for the success of the New Life Movement of the Presbyterian church is given to the Elders. Dr. Hugh Ivan Evans last spring, reporting as retiring Moderator of the General Assembly on the state of the church, paid to Elders the following tribute: "When we turn to the Eldership, I cannot wax too eloquent. I am convinced that the future of Christian democracy rests upon such men as make up the sessions of our Presbyterian churches. They are

the leaders in the New Curriculum for the training of children and adults in the Sunday church school. They are the spark plugs of the New Life Movement which has brought into our membership a great multitude of new members."

Bethel has a notable record in the New Life movement. Besides World and National events that claim attention, Bethel also is having a most eventful year at home, what with getting a major building program under way and carrying on a year-through celebration of the 175th anniversary of the church. As always, Bethel is making history as well as recording it.

ELDERS WHO HAVE PASSED ON IN RECENT YEARS

Bethel's Basic History brings the record of the Elders to 1936. To coordinate our account of those who have passed away in the comparatively recent period, we go back 28 years. The older members of the congregation in particular often speak even of the first of the church leaders to be called within that time range as if it were but yesterday that they were walking among us. The last to go are, of course, well remembered even by the younger generation. All contributed to a record of service that draws the whole congregation into a tribute to their memory. The list follows:

William James Fife, 1875-1923.
James E. E. Marshall, 1908-1925.
Harry E. Wycoff, 1908-1928.
William Caldwell, 1890-1928.
Hugh M. Stilley, 1923-1929.
R. Johnston Wilson, 1890-1931.
John L. Poellot, 1890-1938.
William C. Degelman, 1932-1938.
Edward H. Croco, 1908-1939.
Grant L. Hultz, 1923-1940.
Dr. J. A. Pennington, 1939-1949.

OTHER CHANGES IN SESSION MEMBERSHIP

In recent years there have been a number of changes in the membership of the Bethel Session due to resignations or dismissals to other parishes.

Edward Krebs and J. Morton Fife, installed in 1923, were dismissed to the Valencia U.P. church, the former in 1938 and the latter in 1942; Hamilton S. Brown, installed in 1932, resigned in 1938; George W. Helmninger, installed in 1932, dismissed to Bradenton (Fla.) Methodist Church in 1946; Charles F. Walters, installed in 1939, dismissed to First Presbyterian church of West Newton in 1942; Thomas M. Buck, installed in 1939, resigned in 1949; Gordon G. Parkinson, Ph. D., installed in 1945, dismissed to the U.P. church in Egypt in 1950; Harry L. Wilson, installed in 1945, resigned in 1951.

REVIEW OF RECENT CLASSES

As referred to, Mr. Degelman's history of Bethel carries the record to 1936. On page 129 it lists fourteen classes of Elders, the first election, date indefinite, but presumably soon after the founding of the church in 1776. The first class, as already referred to, included James Dinsmore, the lay leader, who is supposed to have conducted several meetings of pioneers before the arrival of Dr. McMillan to organize the church. The last class recorded by Mr. Degelman, the Fourteenth, was installed on March 6, 1932. We have reviewed all of the classes since 1932 and as many of the preceding as necessary to a thorough narrative report. The biographical sketches of the present Elders give an intimate touch to the story.

CHANGE TO ROTARY SYSTEM: SESSION EXPANDED

Thus far Bethel Elders had been elected for life terms. At the annual congregational meeting of January, 1951, a resolution was adopted by which those elected to the session hereafter will serve under a term or rotary system. Present Elders will continue as life members. Under the new arrangement the regular term of office will be three years, with re-election for a second term immediately following permissable. After serving the second term, a sabbatical year must be taken before another re-election is permitted.

Hereafter, by congregational action in January, 1952, the Deacons and Deaconesses also will be elected under the rotary system.

On February 24, 1952, six additional Elders were elected, bringing the total membership of the session to 21. The new Elders are William F. Naylor, Jr., David T. Snowden, C. V. Norcutt, J. F. Sasser, C. W. Wester and Chauncey B. Yohe. They were installed March 23.

Biographical Sketches Of Our Elders

Including World War veterans, professional educators, members of other professions, farmers, mechanics, men of affairs and civic leaders, Bethel's Session today is outstanding in its representative character. One of its most impressive characteristics is that practically every one of the 21 members has had experience, some up to 20 years, in church school teaching. Several have served as superintendent of Sunday School. How many of them at one time or another have been in the role of lay preacher we may never know. Certain it is they have delivered many a discourse in connection with their leadership in varied activities.

Some members of the Session had served both as a Deacon and a Trustee and others had held the office of Deacon or Trustee alone.

Eight of our Session of 21 today are veterans of World Wars, four of World War I and four of World War II.

Two of the present Elders came to us from the Methodist church, three from the United Presbyterian, one from the United Evangelical and one was baptized a Lutheran.

The record length of membership for a Bethel Elder, 50 years, was set by Thomas Kiddoo, 1824-1874. The closest approach to it came in our time, in the record of the late John L. Poellot, who was installed on May 4, 1890, and died September 6, 1938, after serving 48 years, four months and two days. William James Fife, installed October 31, 1875, served for 47 years, four months and 28 days. Two of our Elders today are in their 30th year of service.

Following are brief biographical sketches of the present members of the Session:

R. KEIFER McEWEN

Mr. McEwen, a member of Bethel for more than 50 years, is commonly recognized as our Senior Elder, although he and Harold L. Wilson were elected to the Session at the same time, in 1923. Thus he, as Mr. Wilson, is in his twenty-ninth year as an Elder. The son of John McEwen the Fourth and Margaret Ann McEwen, he was born on the old farm homestead in Upper St. Clair township, on part of which he still lives. He has been continuously a resident of this district from his birth. As referred to elsewhere, four of his brothers also became Presbyterian elders, serving in different communities.

Raised in the church, R. Keifer McEwen has served it in various capacities from his youth. Sunday school teacher, Sunday School Superintendent, member of the Committee of Seven that had charge of the building of our present church in 1909-1910, trustee, Elder! On the Church Bulletin of December 5, 1948, he was listed as a Lay Preacher helping out at the Coverdale Mission. He was superintendent of the Bethel and Beadling Sunday Schools at different times for 20 years. For a time he taught the Wycoff Bible Class. He has attended many meetings of Presbytery, was a delegate to the Synod in 1942 and to the General Assembly in 1946. He served as chairman of the congregation for ten years and as secretary for eight.

Outstanding as is his record in church work, it still does not tell us all of this interesting man. R. Keifer McEwen also is widely recognized as a leader in Agriculture. He has been president of the Allegheny County Agricultural Extension Association for 30 years, previously having held the office of vice president. Since 1914 he is said to have missed only two annual meetings and two board meetings of the organization. Mr McEwen, who specialized in early sweet corn, also promoted the use of alfalfa in this region.

In 1905 R. Keifer McEwen married Miss Mary E. Raver. Mrs. McEwen, who had been a member of Bethel for 46 years and had a wide circle of friends, passed away on September 28 last.

The Session That Was Enlarged



Top Row Left to Right: Rev. Vance Yarnelle, Moderator; Harold L. Wilson, George A. Walther, Elton H. Hickman, Dr. John S. Schnabel,

Second Row, Left to Right: Emerson Stilley, Frank H. Jack, R. Keifer McEwen, Robert E. Heck, Howard F. Jack.

Front Row, Left to Right: Graydon O. Brubaker, Clifford H. McNary, Lewis E. Linhart, William G. Hartman, Harold M. Wright. Alcwyn Jones' picture appears on page 128.

The New Elders



Top Row, Left to Right: David T. Snowden, William F. Naylor, Jr., Charles W. Wester. Second Row, Left to Right: Chauncey B. Yohe, James F. Sasser, Cleon V. Norcutt.

HAROLD L. WILSON

As referred to, Mr. Wilson was installed an Elder in the same class as Mr. McEwen, May 27, 1923. He was born on the farm of his ancestors, now adjacent to South Park, in Snowden township, on November 30, 1890. At the age of four he was taken by his parents to Tulare county, California, where the family lived for about eight years. In 1903 his father died and his mother, with her two children, came back to the home of her relatives. Harold has been a member of Bethel continuously since August of 1903. He was a member of the first class graduated from Bethel High School, receiving further education at the Pittsburgh Academy and Carnegie Tech, finishing with a business course at the Pittsburgh Academy.

Since 1915 Mr. Wilson has worked with the Edwin Bell Cooperage Company, Southside Pittsburgh, with time out in 1918 and 1919 for service in World War I, with the 147th Infantry, 37th Division in France and Belgium. Starting with the firm as a stenographer, he now holds the position of secretary and treasurer.

In 1920 Mr. Wilson married Miss Margaret Pritchard who a short time before had come to Bethel from the Knoxville Presbyterian church. Mrs. Wilson, for 22 years the financial secretary of the church, is the author of our story of Bethel Finances. Mr. and Mrs. Wilson have a daughter, Jean Alice, a member of the Choir. The Wilson home is in Oakhurst.

Beginning in 1921, Harold served a five-year term as trustee, during which he was secretary of the board and financial secretary of the church. In 1923, with five others, came his election as Elder. On April 1, 1929, he took over the duties of Treasurer of Benevolences, which office he still holds. Since 1940 he has been secretary-treasurer of Bethel Cemetery. From 1926 to 1945, he was active in the Sunday School of the Coverdale Chapel, serving most of the time as superintendent. Prior to his service at Coverdale, he taught a class of boys at Bethel.

ROBERT E. HECK

Robert E. Heck, who was installed an Elder of Bethel on March 6, 1932, was born in and has lived in the South Hills District of Pittsburgh all his life. Soon after graduating from the High Schools of Pittsburgh, he started to work in the engineering office of a machinery manufacturing concern, in which line of work he was engaged until his retirement. He studied mechanical engineering at night in a correspondence school, and was employed by the United Engineering & Foundry Company for almost forty years.

At the age of fourteen Mr. Heck joined the church of his parents, the United Evangelical of the Southside after learning his Catechism in the Communicants' Class. Later he joined the Presbyterian Church of Knoxville and since 1916 has been a member of Bethel.

He has served this church in a number of positions. After being secretary

of the congregation for eight years, he was elected a Trustee, in 1925, and was secretary and treasurer of the Board. Elected and ordained as a Deacon in 1928, he was in that office four years. Ordained as an Elder in 1932 he has served as Clerk of the Session since 1938.

Mr. Heck loves music and has taken an interest in it since boyhood. He was pianist of the Sabbath School for eight years and sang in the choir for many years. He has been a member of the Music Committee for the past twenty-five years and was one of the three members of the Committee in charge when our pipe organ was built and installed in 1926.

Robert E. Heck was married in 1927 to Miss A. Gertrude Balentine, then a member of the Center Presbyterian Church. A stenographer of many years experience, having been employed by the Pittsburgh Railways Company, Mrs. Heck has been a great help in handling the records of the church, especially in keeping up-to-date the Church Roll. Always willing to help in an emergency, Mrs. Heck has performed secretarial service beyond estimate for the church.

The Hecks have a daughter, Ruth, who, like Jean Alice in the Wilson Family Team of Church Workers, is bearing her part in the Heck Family Team. Besides singing in the choir, Ruth is treasurer of the Youth Budget. The Heck home is in Brightwood.

LEWIS E. LINHART

A son of Emery and Annette Croco Linhart, Lewis E. Linhart was born in Baldwin township. Through his mother he is one of the descendants of the pioneer, Peter Croco, whose story always calls for special notice in Bethel history. Lewis Linhart joined Bethel in 1912. A church worker from his youth, he was ordained an Elder in the same class with Robert Heck in 1932. He had previously served as a Deacon. By trade, he is a carpenter.

Mr. Linhart is a veteran of World War I. He had been active in Young People's Work in the church, and started teaching in the Sunday School soon after his return from the war. He continued as church school teacher until 1942. He taught in the Beadling Mission school on Sunday afternoons for nine years. For two years he served as superintendent of the church school at Bethel. In addition to his duties as an Elder, Mr. Linhart has been serving for five years as superintendent and teacher in the Coverdale Mission school. His wife, Virginia, also is a teacher at Coverdale.

In 1929 Mr. Linhart married Miss Mary Smith. She died in 1942. In 1946 Mr. Linhart married Miss Virginia Innes. They have one son, Lewis John.

GEORGE ALBERT WALTHER

Mr. Walther, installed an Elder with the Fifteenth class on April 2, 1939, was born October 29, 1891, in Bethel township, the son of Christian and Elizabeth Heldman Walther. He was baptized in the Castle Shannon Lutheran church on January 15, 1892. He joined the Bethel Presbyterian church on Feb-

ruary 26, 1911. His education was obtained in the Bethel township schools. On February 10, 1916, Mr. Walther married Miss Mary E. Poellot. Mrs. Walther was cited recently for practically a quarter of a century of work in the Bethel Church School, including six years as Superintendent of the Beginners' Department. Mr. and Mrs. Walther have one son, the Rev. James Arthur Walther, assistant professor of classical languages in Grove City College, and one grand-child, Maryann.

In 1927 Mr. Walther was elected a member of the Board of Trustees of Bethel. For years he has served as a School Director in Upper St. Clair township.

A resident from childhood of Bethel and Upper St. Clair township, Mr. Walther has been employed for 41 years by the Manufacturers Light and Heat Company.

HAROLD MILLER WRIGHT

Installed an Elder at the same time as Mr. Walther, April 2, 1939, Mr. Wright, a direct descendant of Oliver Miller in whose log cabin home Bethel was started, had previously served as a Deacon. At about the same time he was ordained an Elder, he was elected to the Board of Trustees for a five-year term and served it. He was born September 21, 1901, near the Peter's Creek U. P. church in Washington county. In boyhood he lived near the Stone Manse, on the site of Bethel's birthplace in what is now South Park. He joined Bethel church on February 24, 1918.

On November 3, 1927, Mr. Wright married Miss Mary Hultz. They have one daughter, Virginia who in June, 1951, was married to Kenneth C. Jones. The young couple live in New Jersey.

Mr. Wright served as secretary and treasurer of the Men's Bible Class for more than 15 years. Ordained a Deacon on April 14, 1935, he held that office until installed as an Elder. On April 3, 1940, he was elected a trustee for a term of five years. For 31 years he has been in the automobile business.

FRANK H. AND HOWARD F. IACK

Here we have a Father and Son Team on the session for the second time in Bethel's 175 years. The first instance was that of James Wilson, ordained in 1868 and serving until 1907, and his son, R. Johnston Wilson, from 1890 to 1931.

Frank H. Jack, installed an Elder of Bethel on May 6, 1945, was born on a farm in Mifflin township, where the Mesta Machine plant is located, on March 16, 1885, the son of William and Adelaide Giles Jack. He attended the public school and graduated from the Pittsburgh Academy. In September, 1904, he entered the employ of the Pittsburgh Coal Company, remaining with it continuously for 45 years. He retired on March 31, 1950. Starting as a weighmaster and shipper, he advanced to the payroll office and became chief clerk in the mine office in 1912, remaining in that position until in 1925. For the following 25 years he was in the real estate department. Recognized as one of the best

posted men in this area on land and locations, he is said to have driven a coal company automobile an aggregate of more than 400,000 miles in the counties of Westmoreland, Allegheny, Washington and Fayette.

On November 10, 1921, Mr. Jack married Miss Hazel I. Forsythe, daughter of Joseph R. and Sarah McElheny Forsythe of Mifflin township. She was a member of the Lebanon Presbyterian church and its organist at the time. Three children were born to them: Howard F., Mrs. Lois E. Engle and Homer W.

Mr. and Mrs. Frank H. Jack set up housekeeping in a home they built on a site in what is now the Allegheny County Airport. They were the first to sell their property for airport purposes. Moving to this district they built the house on Highland avenue that they sold later to John D. Helmlinger. They lived there for 11 years. Their home since has been on Irishtown Road, where they have 28 acres.

At 17 Mr. Jack joined the Mifflin United Presbyterian church. When only a little past 28, he was installed, on June 6, 1913, an Elder and served in that office for 31 years—until the disbandment of the church. For a time Mr. and Mrs. Jack were associate members of Bethel, but they brought their letters here in 1944. Meanwhile Mr. Jack performed some of the offices of Elder, as in the serving of communion. For more than 11 years he was a member of the Bethel School Board, resigning in 1946 to become its secretary.

Frank H. Jack was the youngest member of the session of the Mifflin U. P. Church on his installation in 1913, but his son, Howard F., was younger by about two years when, on May 1, 1949, he became an Elder of Bethel. Howard was only a little over 26 at the time.

Howard Jack is an educator by profession and has at times "filled in" at Bethel as director of the church's educational activities. He attended the Hillcrest Elementary School, graduated from Bethel High and entered Washington and Jefferson College, from which he obtained the degree of B.A. in 1947. In 1950 he received the degree of M. Ed. from the University of Pittsburgh.

In World War II Howard was in the U.S. Army Air Force 1943-46. He has been in the Air Force Reserve since 1946.

For the past several years our youngest Elder has been teaching social studies and science in the East Washington Borough High School of Washington county.

CLIFFORD H. McNARY

Mr. McNary, installed an Elder of Bethel on May 6, 1945, was born in Hickory, Pa., in 1892, the son of S. M. and Jennie Harsha McNary. His father was an Elder in the U. P. church of Hickory. A graduate of the Hickory High School, Mr. McNary took training in Carnegie Tech in electrical equipment and installation. On coming to the Pittsburgh district, he was at first connected with the Knoxville Presbyterian church and later the Brookline U.P. He has been a member of Bethel for some 24 years. On April 27, 1917, Mr. McNary married Miss Leila McPeak of Hickory. They have three children: Elizabeth H., Jane Leila and William C. The McNary home is on South Park road.

Mr. McNary is a veteran of World War I, having served in the radio air division.

In his previous church work in Bethel, Mr. McNary had served as Trustee and Deacon. For 17 years he was the Treasurer of the Chuch, also for some time of the Sunday School.

In business occupation, Mr. McNary has been a plant engineer for the Bell Telephone Company for 35 years.

EMERSON STILLEY

Mr. Stilley, another of the class installed as Elders on May 6, 1945, was born in Mt. Lebanon, the son of Hugh Morgan and Mabel Early Stilley. His father had been an Elder of Bethel from 1923 until his death in 1929.

Emerson Stilley has been a member of Bethel for 20 years. He married Miss Elizabeth Engel. They have two sons, Emerson and Robert E.

Mr. Stilley is trust secretary of the Union National Bank of Pittsburgh, with which he has been connected for 25 years.

ALCWYN JONES

Alcwyn Jones, installed with the Sixteenth class of Bethel Elders on May 6, 1945, was born in Pittsburgh April 24, 1894. He was educated in the Pittsburgh schools, graduating from Carnegie-Tech in 1916. He served in World War I without leaving the states.

At about that time Mr. Jones was a member of the Herron Avenue Presbyterian Church of Pittsburgh. There was where he met Miss Margaret Allers. They were married on May 12, 1919. Setting up housekeeping in Brookline, they became members of the Methodist church there, continuing with it for 25 years. Mr. Jones was a member of the Official Board and director of the choir. Eventually they moved to Oakhurst and joined Bethel. Both church and community workers, they fit in at once with the life here. In addition to being an effective religious teacher, Mr. Jones has a knack of leading group singing and entertainment programs.

Mr. and Mrs. Jones have two sons, Donald A. and Kenneth C. Elder Jones speaks of the opportunities given by the church in the broadest terms. Along with the basic spiritual values, he finds much enjoyment in the social life of the church and its fields of recreation.

In business Mr. Jones has been connected with the foundry and machine industry since 1911.

GRAYDON O. BRUBAKER

The Seventeenth Class of Elders installed at Bethel, on May 1, 1949, included Graydon O. Brubaker, William G. Hartman, Elton H. Hickman, Howard F. Jack and Dr. John S. Schnabel.

Graydon O. Brubaker was born at Petersburg, Va., July 18, 1906. The family later moved to Martinsburg, Pa., where he attended Morrison's Cove High School and from there completed a course at the Koester School of Decorating in Chicago. In 1925 he was employed by Kaufman and Baer (now Gimbel's), Pittsburgh, where he continues as Window Decorator.

In 1933 Mr. Brubaker married Miss Elizabeth Wallace. They have two daughters, Carol and Sally. Recently Carol served for a year as President of the Junior Young People's Society.

Mr. Brubaker, in 1934, was elected to the Board of Trustees of McKinley Park Presbyterian Church and in 1939 to the Board of Elders where he served until moving to Ruthfred Acres, Bethel Borough. He joined Bethel Church in 1943. In 1945 Mr. Brubaker was elected a Deacon at Bethel while serving Overseas with Armed Forces in World War II. In 1949 he was elected to the Board of Elders.

DR. JOHN S. SCHNABEL

Dr. Schnabel was born March 16, 1905, in Pittsburgh, the son of John A. and Bertha Hoerr Schnabel. He was educated in the Pittsburgh public schools and the University of Pittsburgh, graduating in 1926. On June 1, 1929, he married Miss Edna Wilde, who also has been active in church work. They have two sons, John W. and Marshall S.

Dr. Schnabel has been in the general practice of dentistry since 1926. He taught at the University of Pittsburgh part time 1926-1932.

In his church life, he was baptized and attended Sunday School in the Homewood Presbyterian parish. In 1929 he transferred to the Mt. Lebanon Presbyterian church. From 1931 to 1936 Dr. and Mrs. Schnabel were members of the Point Breeze Presbyterian church, where he served as church school secretary and was elected to the Board of Deacons. From 1936 to 1941 the Schnabels were members of the Brookline U.P. church. Moving to this area, they joined Bethel in 1941. Dr. Schnabel was elected to the Board of Deacons here in 1946, and served for two years, 1948-49, as superintendent of the Church School. In 1949 he was elected to the Board of Elders.

In World War II Dr. Schnabel served for more than two years in the Navy.

WILLIAM G. HARTMAN

Mr. Hartman was born November 9, 1889, on a farm near Boyce Station, Pa. He attended the public schools, the Canonsburg Academy and Duff's College in Pittsburgh. He helped his father on the farm until in 1914, when he married Miss Laura M. Mawhinney. They started farming for themselves, and in 1920 moved to Bethel. In 1928 Mr. Hartman started in the retail dairy business, in which he is still engaged. He had long taken an interest in the work of the Men's Bible Class, serving the latter as president for three years. Elected in 1945, he served a five-year term as a member of the Board of Trustes, becoming an Elder in 1949.

ELTON HARTFORD HICKMAN

Mr. Hickman, a teacher by profession, was born near McKeesport. A graduate of Allegheny College, Meadville, he took three years of graduate and special work at the University of Pittsburgh and at Harvard University. Since 1936 he has been employed as a High School teacher in Pittsburgh.

Before coming to Bethel Mr. Hickman was a member of the Methodist church. He gave many years of service as a teacher of boys and of men's classes, as superintendent of an Intermediate Department and finally as General Superintendent of a Sunday School. He was an officer of the McKeesport District Methodist Young People's Organization for seven years, the last four as president. He traveled over four counties in the area, organizing new units and conducting conventions, retreats and institutes. For more than 12 years he was an enthusiastic Scouter, serving three different troops, including Bethel's, as Scoutmaster.

In 1938 Mr. Hickman married Verna Sechler of Confluence. While he is an Elder, Mrs. Hickman, active in the women's organizations of the church, is a member of the Board of Deaconesses. The Hickmans, who came to Bethel from East McKeesport in 1940, reside at 743 South Park Road, Ruthfred Acres, where they maintain a perennial plant farm. They became members of Bethel church in November, 1940. At present Mr. Hickman is teaching the Married Couples' Class.

DAVID T. SNOWDEN

Mr. Snowden, assistant vice president of the Farmers Bank Office of the Mellon National Bank and Trust Company, was elected an Elder of Bethel, February 24, 1952, and installed March 23 for a term of three years. He was born in Pittsburgh in 1911, residing from childhood in the South Hills area, principally Knoxville. He became a member of the Knoxville United Prsbyterian church at the age of 12, and served at various times as sponsor of a youth group, Sabbath School teacher, Trustee and Elder. He is a graduate of the University of Pittsburgh, with degrees of Bachelor of Science in Business Administration and Master of Letters. He also is a graduate of the Graduate School of Banking at Rutgers University.

In 1940 Mr. Snowden married Miss Jean Henderson. They have three children: Charles T., 10; Richard E., 6, and Elizabeth A., 4. The family home is in Welton Acres.

Mr. and Mrs. Snowden joined the Bethel Presbyterian church in June, 1950, the former now serving as teacher of the Young Adult Class.

WILLIAM F. NAYLOR, JR.

Mr. Naylor, also elected February 24 and installed March 23 for a three-year term as an Elder of Bethel, is another banker, assistant manager of the Carrick Office of the Colonial Trust Company. He has been in the banking business in Carrick for 25 years. He was born in Pittsburgh March 27, 1908, the son of

Mr. and Mrs. W. F. Naylor. He attended the Schenley High School and later graduated from Carrick High. He did some extension work in finance at the University of Pittsburgh. Mr. Naylor also had his share of thrilling experience in banking, being at the wrong end of a gun in the sensational holdup of the Carrick institution in 1939.

In June, 1937, Mr. Naylor married Miss Ella Mae Morgan, a graduate of the University of Pittsburgh, and a former teacher. In Kiwanis and other community work, Mr. Naylor has long been known for his efforts in the interest of underprivileged children. Mrs. Naylor also has shared in youth activities, being Girl Scout leader. Mr. and Mrs. Naylor have a daughter, Kay Aileen. From boyhood Mr. Naylor was interested in Sunday School work. Having moved to this district, Mr. and Mrs. Naylor became members of the Bethel Presbyterian church in 1947. Besides serving as deacon, Mr. Naylor also held and continues to hold the offices of financial secretary of the church and treasurer of the Education Building Fund. He is another Bethelite who includes woodworking in his hobbies. Interested in archery, he has made a number of bows and arrows. He also goes in for gardening and, in sports, is described as an ardent follower of football, baseball hockey and ice skating.

CLEON V. NORCUTT

Mr. Norcutt, a mechanical engineer and first president of the Bethel borough Council, was elected February 24 and installed March 23 as an Elder of this church for a two-year term. He was born in Sianey, Iowa, December 20, 1907. In 1910 the family moved to Stanford, Montana. After attending the schools there, he graduated, in 1930 from the Montana State College at Bozeman with the Bachelor of Science degree in Mechanical Engineering. Following a residence of some years in Buffalo, N. Y., and Canton, O., he came to Pittsburgh in 1939.

In September, 1935, Mr. Norcutt married Miss Thelma Marquart in Buffalo. They have two sons, William O., 13, and David C., 8. Mr. and Mrs. Norcutt joined Bethel church in October, 1943. Mr. Norcutt was Scoutmaster of Troop 215 for the years 1944-1949. Besides serving as President of Borough Council, 1950-1951, he is a member of the Bethel Community Association.

Mr. Norcutt is employed as a technical inspector in the Chemical Plants Division of the Blaw Knox Construction Company of Pittsburgh.

JAMES F. SASSER

Mr. Sasser was born in 1908 at Greensburg, Indiana. Educated in the Indiana public schools, he was graduated in 1930 from Purdue University with a degree in engineering. Following the engineering field into air conditioning soon after graduation, he worked in New York City, Cincinnati and Baltimore before World War II.

In November, 1930, Mr. Sasser married Miss Gretchen Kocher of Decatur, Ind. They have two sons, Neal and Allan.

After four years of army service, Mr. Sasser moved with his family to Pittsburgh. Their home now is at 225 Glenrock Drive, Ruthfred Acres. In business Mr. Sasser is a partner in the Linbach Company of Pittsburgh, in charge of the air conditioning department. Mr. and Mrs. Sasser became members of Bethel in 1948. The former was elected on February 24 and installed March 23 as an Elder for one of the two-year terms.

CHAUNCEY B. YOHE

As a magician, frequently appearing in church entertainments, and as a deacon, Chauncey B. Yohe is in some respects one of the best known men in the congregation. Yet so modest is he when it comes to talking of himself, that few know his main profession or vocation. He is a construction engineer, working for the Corps of Engineers, U.S. Army, building and inspecting locks and dams and flood control structures. Born in Monongahela, Pa., he is a graduate of the high school of that city, the Staunton Military Academy and the Carnegie Institute of Technology, completing his course in construction engineering in the latter institution in 1930.

In 1934 Mr. Yohe married Miss Lois E. Bishop. They have two children, Robert and Carolyn. Mrs. Yohe recently served as president of the Women's Association of the church. Mr. Yohe moved his family to this district in 1939, he and his wife promptly joined Bethel. Besides magic, Mr. Yohe also is interested in book collecting. His election to the Eldership, with installation March 23, is for a one-year term.

CHARLES W. WESTER

Mr. Wester, elected to the Eldership February 24 and installed March 23, also is to serve a one-year term. He says that his activities in church work "go back as far as I can remember," including teaching in the church school, directing youth work and also some service in the choir. Born in Armstrong county, he was educated in the public schools and in Carnegie Tech.

On August 17, 1929, Mr. Wester married Miss Ione Lappe, daughter of Dr. and Mrs. Martin Lappe. They have three children, all girls—Carole Lee, Norene and Dianne. The family moved to this district in 1946, Mr. and Mrs. Wester transferring their church membership to Bethel in 1947.

Since 1929 Mr. Wester has been engaged in the manufacture and distribution of burlap and cotton textile products and multi-wall paper bags. He is a member of various business, trade, civic and service organizations

Modern Bethel Rediscovers the Deacon; Body Is Given New Start in 1928; Deaconesses Added in Recent Years



T WAS left to modern Bethel to rediscover the Deacon.

While the Scriptures clearly pointed out Deacons as "distinct officers in the Church," with their function specified as looking after the needy, and while ample provision was made in the Form of Government of the Presbyterian Church for their appointment,

this office was long overlooked by some of the early congregations of the denomination. Bethel records no such officers in the first 66 years of its history.

Around 1840 the General Assembly made recommendations looking to full use of the office of Deacon. Dr. Marshall, our Third pastor, was one of the commissioners of the Ohio Presbytery to the General Assembly who made a favorable report on the recommendations described. In 1941 the Presbytery adopted the report. Still the churches were slow to act. Bethel, however, was one of the few complying.

The first Deacons recorded for this church, ordained June 3, 1842, were: William Wilson, Sr., Samuel Kiddoo, Henry Potter, Johnston Adams and Robert Johnston. But the office seems to have been combined with that of Trustee. The records of the latter, continuous from the beginning of Bethel, show that the four mentioned above as Deacons also served at Trustees from 1842 to 1856, when William Wilson Sr., Henry Potter and Robert Fife were elected to the latter office for life.

Soon after the establishment of the office the name, Deacon, disappeared from the record. We hear no more of the election of such officers for 86 years. The next entry is of a "revival" of the office in 1928. Here is a most interesting observation: The Board of Deacons was now to become an important recruiting ground for Elders. Note in the record appended the number who were promoted to the Session. As recounted in another article, from one of our first Deacons or Deacon-Trustees, William Wilson, Sr. (although he himself never held the higher office) a line of Elders was to descend.

The expansion of both the Board of Deacons and its functions and the addition of Deaconesses show that at last the office was established upon an enduring basis in the 1928 "revival." Women (three) were first elected to the Board in 1947. In 1949 a Board of Deaconesses of 10 members, one each from the ten districts of the church, was established, in addition to the Board of 10 Deacons. Besides fulfilling the historic function of caring for the needy of the community, the boards now perform "assigned duties in the field of public rela-

tions, such as ushering, putting on New Member receptions, visiting new-comers in the neighborhood, and canvassing for prospective members for the church." Repeatedly the congregation is made aware of the presence and wide variety of usefulness of the Deacons and Deaconesses.

Deacons Since Revival Of The Office

The names of the first Deacons of this church, those elected in 1842, are given above. We are indebted to Elder Robert E. Heck, Clerk of the Session, for the following data on those who have held the office of deacon since its revival in 1928. The first entry is the date of installation, with the important additional record of those who were advanced to Eldership.

Sept. 1828-Harry E. Poellot-6 years-Dismissed to Fairview Ch. Mar. 28, 1934.

Sept. 1928—Hamilton S. Brown—4 yrs.—(Ordained an Elder 1932)

Sept. 1928—William C. Degelman—2 yrs.—(Ordained an Elder 1932,

Died 12/24/38).

Sept. 1928—Robert E. Heck—4 yrs.—(Ordained an Elder 1932).

Sept. 1928—John H. Matthews—2 yrs.

Sept. 1928-Lewis E. Linhart-6 yrs.-(Ordained on Elder 1932).

Mar. 29,1931-William C. Degelman-6 yrs.

Mar. 29, 1931-John H. Matthews-6 yrs.

Mar. 29. 1931-Dr. Jess A. Pennington-2 yrs.-(Ordained an Elder 1939,

Died 2/21/49).

Apr. 24, 1932-John H. Matthews-5 yrs.

Apr. 24, 1932-Thomas M. Buck-3 yrs.

Apr. 24, William W. Hague-1 yr.

May 7, 1933-William W. Hague-6 yrs.

May 7, 1933—Dr. Jess A. Pennington—6 yrs.

Apr. 14, 1935-Thomas M. Buck-6 yrs.-(Installed an Elder 1939).

Apr. 14, 1935-Harold M. Wright-6 yrs.-(Ordained an Elder 1939).

May 9, 1937-John H. Matthews, Jr.-6 yrs.

Apr. 23, 1939-Clifford H. McNary-6 yrs.

Apr. 23, 1939-William W. Hague-6 yrs.

Apr. 23, 1939—W. Bruce McConkey—4 yrs.

Apr. 23, 1939–D. Joseph Reese–2 yrs.

Apr. 23, 1939—Robert C. Kneff—2 yrs.

May 18, 1941—Allan R. Reid—6 yrs.

May 18, 1941-D. Joseph Reese-6 yrs.

June 6, 1943-W. Bruce McConkey-6 yrs.-Died July 23, 1946.

May 6, 1945-William W. Hague-6 yrs.-Resigned Jan. 8, 1947.

May 6, Ferl Harmon-4 yrs.

Dec. 9, 1945-Graydon O. Brubaker-6 yrs.-(Installed an Elder 1949).

MEMBERSHIP INCREASED, FIRST DEACONESSES

From 1928 until 1947 the Board of Deacons nominally consisted of six members, the regular term of office six years. In 1947 the number was increased to ten members, regular term of office five years, and three women were elected to serve.

The first Deaconesses elected, September 7, 1947, were: Mrs. Essie R. Mc-Conkey, Mrs. Edna M. Maits and Miss Annie M. Poellot. Among the women serving later were Mrs. Katherine H. Winter, Mrs. Thelma G. Sweet, Mrs. Ella W. Brown and Mrs. Arlene R. Quigg.

On May 24, 1949, the Session decided to establish a Board of Deaconesses, composed of ten women, one from each of the ten districts of our Church, in addition to the Board of Deacons consisting of the ten men. Regular term of office to be five years, two to be elected each year at the Congregational Meeting in January. Eight women were elected on July 17, 1949 and ordained on Sept. 25, 1949, and with the two women members of the Board of Deacons whose terms had not expired, the new Board of Deaconesses was set up by the Session. The members today are: Mrs. Claire M. McCabe, Mrs. Verna S. Hickman, Mrs. Edna M. Maits, Mrs. John P. Hultz, Mrs. Pauline Hickman, Mrs. Marie M. Leasure, Mrs. Alice L. Zinsser, Mrs. Olive L. Hoff, Mrs. G. F. (Janet) Mesta and Mrs. Ferl Harmon.

TODAY'S BOARD OF DEACONS

Dr. John S. Schnabel whe was elected a Deacon in 1947 was ordained an Elder May 1, 1949. Recently Chauncey B. Yohe, a Deacon, was elected an Elder. Among those serving in recent years as Deacons were J. Walter Philips, Victor S. Pearson, William A. Tissue and Howard P. Hultz.

The Board of Deacons today includes: Allan R. Reid, I. L. Griffith, Ferl Harmon, J. A. Karns, D. W. Jacobus, William Frank Leasure, John T. Parsons, J. R. Metzner, Clarence M. Valentine and Clayton E. Walther.

"JACK" PARSONS LEADS BOOK SALE

The Session appointed Deacon John T. Parsons to build an organization in the church to promote the sale of this history book, "Bethel's 175 Years of Christian Service." In business Mr. Parsons is the district sales manager of the Penissular Grinding Wheel Company. In 1936 he married Miss Eloise Thompson. They have two children—Joan, 13, and Tim, 10. Mr. and Mrs. Parsons joined Bethel about four years ago.

Church Trustees Officers of Corporation; Present Body Notable For Its Vigor And Broad Character Of Service



RUSTEES OF The Church are officers of the Corporation. They have authority over the temporal affairs of the Church. "As such they receive and dispense funds according to the allocation of the church expense budget. They are charged with the maintenance, care and improvement of the Church buildings and properties.

They pay the salaries of the Church Staff and represent the congregation in legal contracts."

In recent years the Trustees of Bethel have found the business affairs of the Corporation expanding at an unprecedented rate. With the membership of the congregation doubling in the past few years and with the Church School in particular handicapped by lack of room, Bethel has simply been forced into a building program. After the enlargement and improvement of the basement, plans for the construction of an Education Building and remodeling of the Sanctuary to increase the seating capacity had to be taken up. Growth of the congregation and expansion of the church service have added generally to the duties and responsibilities of the Trustees.

By the very nature of things, it causes no surprise to read that "Bethel seems to have had a Board of Trustees from the beginning." The congregation could not forever meet in the home of Oliver Miller. Simple as it was to build a log church, such a structure had to be provided and maintained. Although the cost of living then afforded no comparison for the present, the Preacher had to live, had to have a salary. Just when they were elected is not known, but it is a matter of record that three such officers—Andrew Hood, David Frazer and William Tidball—were on the job in 1780. While the earlier records are incomplete, it does appear that in 1842 and for a considerable time following, the Trustees had to double as Deacons or vice versa. Although it had to have Trustees from the outset, Bethel appears to have struggled through its first 66 years without Deacons. As noted elsewhere a Board of Deacons was elected in 1842, but the office had to be re-discovered in 1928. Mr. Degelman, in his review, observes that the men elected as our first Deacons seem also to have served as Trustees until 1856. From then on until 33 years ago the record speaks only of Trustees. Two of those who had been originally elected as Deacons, William Wilson, Sr., and Henry Potter, were in 1856 elected Trustees for life. At various times in recent years the Church Charter has been amended to permit increases in the number of Trustees. For some time the term has been five years, and since 1948 the Board has had nine members. In the story of the Elders, it is noted that several of the latter had served as Trustees.

In our Basic History, pages 131-132, the record of the Trustees is carried from the beginning of Bethel to 1936. Since 1933, up to the present Board, the following are recorded as having served as Trustees: Raymond E. Roach, Clifford H. McNary, Christy C. Walther, Felix A. Gunther, Harry L. Wilson, Harold M. Wright, William G. Hartman, Clyde F. Davis, John C. Irwin, J. Kenneth Barker and Charles B. Mitchell. Following are the present members of the Board, all serving five-year terms:

Howard F. Brenholts, re-elected in	1952
Charles W. Rowlands, elected in	. 1948
John D. Helmlinger, elected in	. 1949
Herbert J. Wissinger, elected in	1949
William H. Parmalee, re-elected in	. 1952
R. Maurer Arnold, elected in	1950
Benjamin W. Jones, elected in	1951
Stanley E. Granger, elected in	1951
Charles W. Tanner, elected in	

TODAY'S TRUSTEES FURNISH VIGOROUS LEADERSHIP

Bethel's Board of Trustees today, composed of business and professional men, is an exceptionally able one. Above all, its many and varied talents are matched by a spirit of service. We find our trustees not only furnishing leadership in a number of major activities, but also teaching in the church school, singing in the choir and starring as actors in church pageants and plays. Active also in civic affairs of the community, several of them hold public as well as church offices. In Bethel's most eventful year of 1951, including the raising of \$150,000 for an Education Building and the continuous celebration of the church's 175th anniversary, we met the trustees at every center of activity. Their sketches are written by their deeds recorded on various pages of this book.

President Charles W. Rowlands, a native of Ohio and a graduate of Miami University of Oxford, came to this district from Mansfield with his wife, Mary Rudd Rowlands, and their son, John, in 1940. In World War II Mr. Rowlands served for three years in the Navy. Since then he has held the position of manager of the Sears-Roebuck store in Dormont. The Rowlands home is at 679 South Park Road, Ruthfred Acres.

When planning started for the celebration of the church's 175th anniversary, it was recognized at once that Mr. Rowlands was a "natural" for the part of Dr. McMillan. The Apostle of Presbyterianism to the West, the founder of Bethel and a number of other pioneer churches, was more than six feet tall and weighed over 200. Mr. Rowlands is six foot three and weighs 235. It was said that Dr. McMillan's voice could be heard for a mile. Mr. Rowlands is one of Bethel's

main bassos. In clerical garb, mounted on a white horse and carrying a musket, he scored notable success in his portrayal of Dr. McMillan in the Bethel-Lebanon Founder's Day celebration in South Park July 1 last. Pittsburgh and community newspapers carried stories and pictures of him. Our denominational magazine, Presbyterian Life, printed the picture of Mr. Rowlands as Dr. McMillan in its issue of November 24, 1951.

Mr. Rowlands was chairman of the fund-raising campaign for the Education building last October. Practically all the trustees had prominent parts in the campaign. So, whether in the stories of the business administration of the church, the Brotherhood, the building drives, pageants and the choir, there look for additional segments of the sketch of Mr. Rowlands. His picture—the Apostle to the West on horseback—appears with the story of the Bethel-Lebanon ceremony in South Park.

DYNAMIC FORCE OF "BRENNY" BRENHOLTS

Elsewhere in this part of the book is a special story on Trustee Howard F. Brenholts, warden of the church as well as trustee, who has for years been a dynamic force for the progress of Bethel. Success for the major improvement of the basement is largely attributed to his leadership. From the outset he was active for the Education building, serving in the campaign for funds as chairman of the Advance Gifts Committee. Faithful as well as vigorous and generous in his service to the church, he is recognized by his friends as a philosopher as well as a business man. Read the special sketch of him as the "Philosopher of Giving."

R. Maurer Arnold is another trustee whose sketch runs pretty much through the book—certainly in connection with the great anniversary celebration. As General Chairman of the celebration, Mr. Arnold achieved a notable success in keeping the year-through program interesting and running smoothly. His picture and a biographical sketch appear at the front of the book in connection with the introductory article on the anniversary celebration. The first president of the Blair Bethel Brotherhood, Mr. Arnold also is a teacher in the church school.

In Stanley E. Granger Bethel has a trustee who is known nationally. As the Internal Revenue Collector of the Twenty-third district (Pittsburgh and Western Pennsylvania), he has achieved a degree of efficiency and good relationship with the public that has caused him to be consulted by collectors of a number of other districts. Recently Mr. Granger gave a most interesting talk to the Blair Bethel Brotherhood on the duties and problems of the Department of Internal Revenue. He has held the Pittsburgh office since 1943.

SECRETARY HELMLINGER AN EDUCATOR

Trustee John D. Helmlinger, the secretary of the board, is an educator. The son of George W. Helmlinger, a former Elder of Bethel but now a resident of Bradenton, Florida, John was born in Pittsburgh. A graduate of the Peabody High School and Allegheny College, he later did graduate work at the University

of Pittsburgh. He taught for two years in the McKees Rocks High School. For five years he served as principal of the Stowe Junior High school, and then for 20 years as vice principal of the Stowe High School. At present he is the supervisor of elementary education in all the elementary schools of Stowe township.

Mr. Helmlinger, a veteran of World War I, has been a member of the Bethel Choir since 1920 and of the church since 1925. He has been secretary of the Board of Trustees since 1948. He is a member of F. and A. M. Pennsylvania Consistory, the National Education Association, Pennsylvania State Education Association, American Association of School Administration, National Association of School Administration, National Association of Elementary Principals, Pennsylvania State Association of Elementary Principals, Vice President of Allegheny County Association of Elementary Principals, the Bethel Lions, Bethmas Club and Phi Gamma Delta.

On June 28, 1927, Mr. Helmlinger married Miss Isabelle Fife. They have a daughter, Katherine, aged nine. Mrs. Helmlinger has been organist and director of music at Bethel for 30 years.

MR. WISSINGER'S VARIED INTERESTS

Herbert J. Wissinger, vice president of the Board of Trustees, is a man of varied interests. In the paint business by occupation, he has been a member of the Bethel Board of Education since 1946, now serving as chairman. His hobbies include photography and wood working. We are indebted to him for the group picture of the Elders in this book. He also made the lectern or reading desk used in the Bethel services. A native of Miami county, Ohio, where he was born in 1901, Mr. Wissinger is a graduate of the Ohio State University. In 1928 he married Miss Susannah C. Wright. They have four children. The family came to this district in 1941.

Attorney William H. Parmelee is another Bethel trustee who also is serving on the borough's Board of Education, being now in his third term in that body. In one term he served as chairman of the board. He was born in Washington, D.C., January 1, 1897, the son of George H. and Mary Bishop Parmelee. In 1906 the family came to Pittsburgh. After attending the public schools of Pittsburgh, William H., who eventually was to specialize in law, studied in the George Washington University, Washington, D.C., the George Washington Law School and the Georgetown University Law School. Devoting himself in particular to patent law, he received his bachelor's degree in law from the George Washington Law School and his LLM and MPL from the Georgetown University Law School. In 1921 Mr. Parmelee, a veteran of World War I, married Miss Beatrice Walker of Washington, D.C. They have four daughters and two grandchildren: Mary, married to David Carter, the couple having a son and a daughter; Margaret, Patricia and Barbara. The family home is in Brightwood, the Parmelee connection with Bethel church starting some 17 years ago.

MR. TANNER'S SURVEY OF PARKING FACILITIES

Trustee Charles W. Tanner, a civil engineer and veteran of World War I, has lately made an important contribution to Bethel in the form of a survey of the church parking facilities. With perfection in the human individual the goal of Christianity, he emphasized that the Christian church when planned and constructed in a manner to present "a neat, trim and pleasing edifice can be a symbol of that perfection to the community in which it is located." Obviously a tidy and convenient parking area nearby is an essential part of such a church. "It should be kept in mind that the new addition to the church and the other contemplated services will be of little value to the congregation unless they are made readily accessible through good parking facilities." With due thanks to Mr. Fanner, his plan for the improvement of the church parking has been adopted.

Born in Washington, Pa., Mr. Tanner is a graduate civil engineer from Lehigh University, was an engineer lieutenant of the Rainbow Division in World War I and has worked as a professional engineer and contractor on dams and other work along the Western Pennsylvania and West Virginia rivers. He has designed several dams for the Commonwealth of Pennsylvania. A resident of Bethel since 1923, he served as a supervisor for the township, 1926-1932. He is a member of the American Society of Civil Engineers, the Engineers' Society of Western Pennsylvania and the Constructors' Association of Western Pennsylvania. He married Miss Gertrude Cruttenden of Scranton, Pa., in 1922. They have three children—Donald, Charles, Jr., and Gertrude Ann.

TREASURER BENJAMIN W. JONES

Besides serving as treasurer of the Board of Trustees, Benjamin W. Jones is one of the regular tenors of the choir. His daughter, Marjorie, is one of the altos. Mr. Jones was born September 3, 1906, in Coatesville, Chester county, Pa. He is a graduate of the Pennsylvania State College. On February 22, 1935, he married Miss Marjorie J. Hackett of Yonkers, N. Y. They have three children—Marjorie Emily, Benjamin W. III and Barbara Josephine. The Jones home is at 710 Sycamore Drive, Ruthfred Acres.

For 13 years Mr. Jones was a research chemist with the Borden Company in New York City. Since 1942 he has been with the Research and Development Division of the Pittsburgh Consolidated Coal Company as market research analyst.

The Church Directory

THE CHURCH STAFF

Minister
Assistant Minister, Director Christian Education
Pastor Emeritus
Church Secretary
Organist and Director of Music
Caretaker
Foreign Missionary (Honorably Retired)
Foreign Missionaries (Actively Serving)
Home Missionary Miss Karla Strobl

THE CHURCH SESSION

Rev. Vance Yarnelle, Moderator Robert E. Heck, Clerk

Graydon O. Brubake
William G. Hartman
Elton H. Hickman
Frank H. Jack
Howard F. Jack
Alewyn Jones
Lewis E. Linhart

R. Keifer McEwen
W. F. Naylor
Clifford H. McNary
C. V. Norcutt
J. F. Sasser
Dr. John S. Schnabel

D. T. Snowden Emerson Stilley George A. Walther C. W. Wester Harold L. Wilson Harold M. Wright C. B. Yohe

THE BOARD OF DEACONS

Rev. Don Falkenberg,	Moderator	Allan R. Reid, Clerk
I. L. Griffith Ferl Harmon D. W. Jacobus	J. A. Karns Wm. Frank Leasure J. R. Metzner	John T. Parsons Clarence M. Valentine Clayton E. Walther
-	THE DOLLD OF THE COLUMN	

THE BOARD OF DEACONESSES

TILL	Office of Deficonesses	
Mrs. G. F. (Janet) Mesta Mrs. Ferl Harmon Mrs. Elton H. Hickman	Mrs. James Hickman Mrs. Elmer H. Hoff Mrs. John P. Hultz Mrs. Wm. Frank Leasure	Mrs. H. R. Maits Mrs. John S. McCabe Mrs. Harry F. Zinsser

THE BOARD OF TRUSTEES

Charles W. Rowlands, Pres. Herbert J. Wissinger, V. Pres. Benjamin W. Jones, Treasurer John D. Helmlinger, Sec'y R. M. Arnold Stanley E. Granger

Howard F. Brenholts William H. Parmelee Charles W. Tanner

The Church Treasurer . Benjamin W. Jones The Benevolence Treas... Harold L. Wilson The Financial Sec'y....William F. Naylor The Auditors: F. G. Whitbread, N. L. Goodwin, F. R. Bolte

The Church Warden Howard F. Brenholts Chairman of Congregation, J. C. Simmons Sec'y of Congregation, Kenneth L. Travis Supt. of Coverdale Chapel, L. E. Linhart Hamilton Church Committee, Dr. John S. Schnabel, Chairman Chairman of Music Com...Alewyn Jones Committee on Use of Church, Howard F. Head UsherAllan R. Reid Nominating Committee, Dr. J. S. Schnabel Chairman Displaced Persons Committee, G. A. Walther, Chairman

CHURCH SCHOOL AND YOUNG PEOPLE'S DEPARTMENT

General Superintendent...Alfred S. Daum Assistant Superintendent....Earl B. Shaw Assistant Secretary Ralph P. Olson TreasurerFerl Harmon Assistant Treasurer, Robert May Chr. of Youth Budget. C. P. McNaughton Child Care Mrs. Frederick C. Koch Cradle Roll Dpt. Mrs. Lawrence Johnson Nursery Dept.....Mrs. Benjamin W. Jones Kindergarten Dept. . . Mrs. Walter L. Jacobs Primary Department...Mrs. J. S. Schnabel Junior Department Mrs. Henry Gill Intermediate Dept...Mrs. James Hickman Men's Bible Class......Fernal C. Robert Wycoff Bible Class, Mrs. John P. Hultz, Pres. (Last Thursday each Quarter) Married Couples' Class Don H. Miller Bethel Highlanders Class, Roy Werner, Young Adult Class, ... Alan Wissinger, Pres Junior High Fellowship, Lorraine S. Grimes, Senior High Fellowship Barbara Parmelee, Pres.

ORGANIZATIONS

GROUP LEADERS

Mrs. Frank H. Jack	Mrs. Robert W. Hurst
Mrs. Charles M. Mason	Mrs. O. F. Hopf
Mrs. John W. Howard	Mrs. Frank W. Leasure
*	Mrs. C. O. Lloyd
	John R. VanHorn, President
	Mary Gill, Chairman
	T. Rodgers Rea, Scoutmaster
y)	T. A. Blythe, Cubmaster
	Mrs. Charles M. Mason Mrs. John W. Howard

Chairman of Congregation

The representative democratic system of church government prevailing in the Presbyterian Denomination has been well exemplified in the affairs of Bethel in the recent past in connection with the building program and other activities requiring congregational action. Since 1907 Bethel has operated under a charter, the congregation acting on occasion as a corporation. Democracy is marked in



JAMES C. SIMMONS Chairman of Congregation

the meetings of the latter, with the members as a whole called upon to pass upon propositions of the leaders or to make motions of their own. The unanimity of approval of the steps in the building program has been notable. Generally the various issues are thoroughly discussed.

Thus the chairmanship of the congregation is a well known and obviously important office. For some time the post has been filled by James C. Simmons, who also is a member of Bethel Borough's first Municipal Council. Not only does Mr. Simmons know his parliamentary rules, but he is most courteous and careful to see that every member who wishes to speak has an opportunity to express his or her views.

Mr. Simmons was born in Wilkes-Barre, Pa., of Welsh parentage, Februa-

ry 13, 1905. He was educated in the Wilkes-Barre public schools and in the Philadelphia College of Pharmacy and Science. On June 26, 1929, he married Miss Charlotte Morgan of Edwardsville, Pa. They have three daughters and one granddaughter: Olwen (Mrs. Charles D. Lundquist); Kay, a student at Bethel High School, and Sally Lou, attending Bethel Memorial School in Ruthfred Acres. The granddaughter is Charlene Lundquist. The Simmons home has been in Ruthfred Acres since 1944. Mr. Simmons is in the retail drug business. He and Mrs. Simmons joined Bethel by letter April 10, 1949, from the Church of the Covenant in Erie, Pa.

Bethel's Most Unforgettable Easter; Part of Roof Lifted By A "Twister" Just As the Text Was Announced

BY ANNA M. WYCOFF

(An Eye Witness)



UNDAY, March 30, 1902, was Easter. So far as can be recalled, there was no indication that this Easter was to be set apart by the unusual.

The congregation of Bethel assembled for the service. A pot of amaryllis brought from the home of one of the members adorned the pulpit. Easter hymns, and perhaps an anthem, were sung, prayers offered, Scripture read, and the service followed the regular order

to which the people were accustomed. Dr. Wycoff, the minister, had just announced his text when, with a deafening roar a "twister" blew in from a south-westerly direction, struck the church and ripped off a large section of the roof, throwing it over to the side of the church into what was then "Marshall's field," now a part of Oakhurst about where the Orr home is located.

Imagine the panic which followed! One man who was sitting in the choir, which was back of the pulpit, was facing a chandelier in the front of the church. When it started up toward the ceiling, he thought he must surely be dreaming. When the chandelier reached the ceiling, the wires by which it was attached to a roof timber were jerked loose and down it came drenching the carpet in the aisle with kerosene.

A man sitting in a pew near the place where the chandelier crashed, shot out of the seat, ducked his head and bolted for the door at record speed. Another man sitting about the middle of the church grabbed his little daughter and rushed up the aisle to a window beside the pulpit and got her and himself out the window, unaware of the danger of his action because the roof was going off on that side of the building.

The minister stood in his place in the pulpit, although daylight could be seen at the top of the wall a few feet behind him, and his calmness helped to steady the frantic crowd.

Finally, the storm blew itself away, the people got out of the church and found that nobody had been hurt, for which they were thankful when they saw the havor the storm had wrought and realized what might have been.

Before reaching Bethel, this same twister passed over the Robinson Run United Presbyterian Church, damaging it more or less. After wrecking Bethel it seemed to increase in fury and struck the Knoxville Presbyterian Church, the wind being accompanied by thunder, lightning and hail. The service there was nearing its close. Dr. W. A. Jones, the minister, had just announced the closing anthem, "O Blessed Stars." There were about 700 people in the church and the aisles were full of chairs. A tall chimney on the church was toppled over, the bricks came down through the roof and knocked down a section of the panel ceiling. The people saw their danger and threw themselves on the floor where they were protected in a measure by the pews and the chairs which stopped the fall of the debris. However, 40 persons were injured, only two seriously, and eventually all recovered.

The church was less fortunate. When repairs were undertaken, it was found that the foundations had been so weakened that it was necessary to pull down the building which was replaced with a new and larger structure.

Mrs. Margaret Wilson, one of our members now, was in this service as Knoxville Presbyterian Church was then her home church, and we are indebted to her for this account of the disaster.

Before repairs could be made on the roof at Bethel, a heavy snowfall came and the farmer members of the congregation loaned their tarpaulins to cover the opening and protect the plaster ceiling. These tarpaulins became so heavy with the weight of snow that some of the men and boys had to climb to the roof and shovel off the snow lest its weight bring down the ceiling.

In January, 1902, at a congregational meeting, a report was made of extensive repairs which had been made at Bethel—roofing, painting, carpet, blinds and other improvements costing \$1,474.25. The next report of the treasurer included an item of \$412.15 for repairing the roof after the Easter storm.

This was Bethel's most unforgettable Easter. The pot of amaryllis went home with its owner none the worse for the day's events.

The Ten Singing Walthers

Lutheran Father Buys Them a Presbyterian Pew, All Joining Bethel as They Grow Up—Four in Choir Here at Same Time—Notable for "Family Sings"—A Promising Youth and a Portable Organ.

ERE We take up a story that literally leaped out at us the moment we started looking into the records of Bethel.

On practically every musical program through the years appeared the name of a singing Walther, sometimes several members of the family together. At one time there were four Walthers in the choir. Walther quartets had made records for Christmas programs. Walther "family sings" had been carried on for generations. In connection with these "sings" in the more recent years came reports of a youth who could perform wonders with a portable organ. All you needed to do was to hum a tune to him and instantly the organ was blended with it.

When it is added that this lad, meanwhile amassing a generous store of classical and other knowledge, later took on with equal proficiency the French horn, the accordion, the piano and the pipe organ, it may scarcely be necessary to give his name. Still, for the sake of the record, he was presently to be known as the Rev. James A. Walther, son of Elder George A.

A German Immigrant Boy

It is with Christian Walther that our story begins. He came to this country from Germany when a boy of 12. In the course of the years and with characteristic German thrift, he acquired a farm in this district, on Bethel Church road near the junction with the old Washington road, at what has long been known as the Walther Stop on the Washington interurban line. He married Elizabeth Heldman and to them eleven children were born, one dying in infancy. Ten of the children grew to maturity; nine are living today. The second to the youngest, Mrs. Mabel Graeser, wife of Ralph A. Graeser of Fort Couch Road, was our guide and narrator in going over the record. Some time ago she sang alto in the choir for a period of seven years. Mrs. Graeser listed the surviving children of Christian and Elizabeth Walther in this order: Emma (Mrs. Henry Slater), Fred C., Lewis H., George A., Lawrence H., Christy C., Mary (Mrs. Grant Phillips); Clayton E., Mabel (Mrs. Ralph A. Graeser) and Kermit E. Lewis H., of Castle Shannon, died in 1942.

All of this Walther family have lived in this district or adjoining it, none farther away than Bridgeville, from childhood. The statement that all were bap-

tized as Lutherans simply brings out that Mr. and Mrs. Christian Walther helped to organize the German Lutheran church in Castle Shannon. The parents remained with that church to the end of their days, Mr. Walther passing away in 1918 and Mrs. Walther in 1925. They, however, gave the best possible evidence that they held the Bethel Presbyterian church of their immediate neighborhood in high and friendly esteem. When their children showed a desire to attend the church that was so near their home their parents encouraged them. Their father even bought a pew in Bethel for their use. "Bought," not "rented," is the correct word. Just a little more than 50 years ago, by a transaction dated August 1, 1901, Christian Walther bought that pew at Bethel for his children.

Bethel Pew Bought At Auction

To the present generation the idea of paying for pews naturally seems odd. The practice appears to have been abandoned completely by the time of the present church building, which was dedicated in 1910. We read that at the first congregational meeting in our new third building on August 30, 1855, "sittings" were sold for as high as \$21. In 1867 some 84 pews were rented for from \$4 to \$19 a year, according to location. Be all that as it may, the transfer of the pew in question to Christian Walther was in terms as formal and solemn as if it had involved a parcel of real estate. It was nothing less than a deed that carried records of preceding owners back to 1855 and showed that the original price was \$30. What Mr. Walther paid for it is not indicated, but it is a matter of historical interest, as showing how a pew was then looked upon as property, that it was purchased at a public auction held for the estate of William Woods. And the official number of that pew—as set forth in the deed itself—was 34.

With their own pew, all of the ten Walther children became members of Bethel, not just some of them or most of them, but every one of the ten, as the younger grew up. Clayton recalls how the parental law was laid down to the juvenile contingent on how they were to behave in the pew. They were not to look around or stare at their neighbors, but to keep their eyes focussed undeviatingly on the preacher. As for "giggling in church"—it would be hard to find a comparable sin. Any reported heedlesness would bring a painful session later at home. Whether the youngsters were perfect in behaviour or the older brothers and sisters winked at an occasional lapse, our narrator could not recollect that it ever became necessary to take home bad reports.

Also Officers and Church Workers

Along with their singing, the Walthers have participated in various activities of the church. Lewis H. was superintendent of the Sunday School for several years and Christy served for a time as secretary of that branch, also trustee. George A. Walther has been an elder of Bethel for more than 12 years. His son, the Rev. James A. Walther, in one of the fifteen men sent into full time Christian

service by Bethel. Clayton E. Walther is a deacon. For eleven years recently Fred C. Walther was caretaker of the church.

Four of the Ten Singing Walthers, with their families, are still with Bethel: Fred C., Elder George A., Deacon Clayton E. and Mabel, Mrs. Ralph E. Graeser. The other five survivors, spread out in different localities of the area, have found it convenient to connect with other churches, but all remember the pew bought for them at Bethel.

Need of More "Family Sings"

Mrs. Helmlinger feels that one of the needs of today is more singing in the homes. She recognizes, of course, the service of the radio and the importance of some of the music it carries. But too many seem to look to it exclusively for their musical fare. They tend to lose capacity to make their own music and therefore miss the extra value, the inspiration as well as the added pleasure, that comes through one's own effort in harmony. One of the most significant observations on the "family sing" custom of the Walthers was the living, enduring, character of the pleasure it produced. After the members had set up their own homes they assembled in reunions and sang again the old songs. Hymns usually predominated. It was at such a reunion at the home of George A. Walther that the future minister, James A., distinguished himself with the portable organ.

The elder generation of the Ten had had comparatively little musical training, but the girls early learned to play the organ and the piano and Fred C. had taken some lessons on the violin. Truly, with their native love for music, they largely made their own. The father, Christian, was said to have joined in sometimes with a harmonica. The story of the pleasure the large family found in its own home music inevitably warms the heart.

Recapitulating: One of the girls would play the organ or piano and the whole large family would gather about for an evening of song. Most of the ten Walthers named sang at one time or another in the Bethel choir. The four who were in it at one time were Mary, soprano; Mabel, alto; Christy, tenor, Clayton, bass. Members of the later generation who have sung in the choir are Mary's daughter, Helen; Mabel's daughter, Ruth, and Clayton's daughter, Dorothy.

Business Man "Brenny" Brenholts Also Is A Philosopher Of Giving

MEET THE Philosopher of Giving. Ordinarily Howard F. Brenholts, Warden of the Church, member of the Board of Trustees, the Budget and Canvass Committee, the Building Extension and Improvement Program Committee, the Chairman of the Advance Gifts Committee in the drive for \$150,000 for the Education Building, is described as a business man. He is that surely, what with his not only heading but owning several light manufacturing and distributing concerns, plus the formation of a management consultant organization, and talking finance like a banker. But we came away from a recent interview with him with an added



HOWARD F. BRENHOLTS

impression. For all of his spark plug force in getting things done, notably in the extensive improvement and remodeling of the church basement, "Brenny" also has a lot of the philosopher in him. In fact, whether advocating a contribution in personal service to Bethel or a gift in money, he qualifies as the Philosopher of Giving.

Faithfully he practices what he preaches, but here we are dealing specifically with his argument for a general upsurge in support of the on-going tradition of Old Bethel.

Where do we lay up our treasure in Heaven? Answering, Mr. Brenholts emphasizes that we lay it up by what we do right here. Stated in another way: It is on earth that we make the batting average that counts for us in the hereafter. "God should be put into the family budget along with the groceries and the

mortgage." To show real pride in our heritage we must "raise our sights" and advance what has been handed to us. By helping the church to grow we grow with it. No special insight is necessary to discern that "Brenny" believes that one of the most reliable ways of laying up treasure in Heaven in this area is to make a gift to Bethel.

With his wife, Bessie Belle, and daughter, Shirley Gertrude, Mr. Brenholts came to Oakhurst early in 1932. On October 12, 1946, Shirley was married to

Richard G. Roesing, the couple residing in nearby Meadowbrook. The Brenholts family circle now includes Grandson William Howard Roesing, four, and Granddaughters, Nancybelle, two, and Betty Gail, born November 27, 1951

For several years Mrs. Brenholts taught a class of boys in the Church School and lately the recreation room of the family home on Hillcrest road, Oakhurst, has been used by the Bethel Highlanders Class as a meeting place. Besides her work with women's organizations of the church, Mrs. Brenholts, since 1942, has been engaged in the Gray Lady service of the Red Cross to hospital patients, reading to them, writing letters for them, listening to their stories and helping wherever possible to solve their problems. For some years her work in this respect was at the Veterans' Hospital in Aspinwall, later with the Children's Hospital in Pittsburgh and more recently with the Southside Hospital auxiliary. Mrs. Brenholts is a charter member and has just completed her work as Worthy Matron of Beth Clair Chapter Order of Eastern Star. She has served at various times as Chairman of Bethel Women's Divisions in drives for the Red Cross, Salvation Army, Community Fund and St. Clair Hospital.

Mr. Brenholts, the son of William F. and Jennie E. Brenholts, was born at Mt. Jewett, Pa., September 25, 1901. In 1903 the family moved to Ambridge and in 1911 to Pittsburgh, locating in Hazelwood. Howard F. was educated in the Hazelwood schools, Fifth Avenue High and the University of Pittsburgh. Raised a Methodist, he became a Presbyterian soon after coming to Pittsburgh. He joined Bethel on locating in Oakhurst 19 years ago. He is a Mason, Pennsylvania Consistory, Syria Temple; a member of the St. Clair Country Club, Pittsburgh Athletic Association and the Lions' Club, the Engineers' Society of Western Pennsylvania and the Association of Iron and Steel Engineers. He also is secretary of the Bethel Borough Planning Commission.

Life at Bethel: Interesting People Naturally Produce a Rich History; Stories Give Color to the Record



ETHEL'S History could not help but be interesting. It has been made by interesting people who aided in the planting of civilization in Western Pennsylvania and have had an active part ever since in its development. Six generations have contributed to the Bethel Story.

Each has passed on its distinct part. All the records combine impressively into what we call our Great On-going Tradition. The present generation, expanding the service of the church and preparing to construct an Education Building, is writing a Chapter of outstanding importance. In two World Wars it has maintained the high Bethel standard of patriotism and is on the front line today in the battle against Communist aggression.

The congregation of Bethel is rich in the racial elements that are combined in its fine Americanism. While the Scotch-Irish who were so dominant in the beginning are still strongly represented, Bethel practically from its start has had members of other racial origins. Among those prominent in its affairs today are some of German, Polish and Welsh descent. Our faithful and highly esteemed home Missionary, Miss Strobl, was born in Prague, old Bohemia, the land of John Huss the Reformer, but now identified with Czechoslovakia. The Church Roll also includes members of Italian descent. Our Displaced Person Family is Ukranian.

Following are some records and sketches that reflect Life at Bethel:

The story of the first Peter Croco or Krackau, ancestor of several Bethel Elders and a Presbyterian minister, challenges the imagination. It began in the troubled period of Poland when that once great nation was, starting in 1772,

Came With Hessians, Turns American Patriot, Founds Line of Elders being partitioned by Russia, Austria and Prussia. It also was linked with the American Revolution; that struggle was to prove the great turning point in the

life of Peter Krackau. Peter's father, Andrew, a native of Krakow, the ancient capital of Poland, emigrated to Germany, where the son was born. Peter served for six years, 1770-1776, as a grenadier in the army of Frederick the Great of Prussia. There has come down to us a pass, issued July 10, 1776, by his regiment-al commander to Peter, permitting the latter "to go two miles from the city." We need concern ourselves no further with the details of that pass. The next heard of Peter he was some 3,000 miles from the city. He was in America.

It happened that two most distinguished representatives of Peter's native land had preceded him. Count Cassimir Pulaski and General Thaddeus Kosciusko were here to help Americans in their fight for independence.

The advent of Peter on American soil, however, was—according to the bare record—under the most inauspicious circumstances. He came with the Hessian mercenaries who served with the British troops. The next heard of him is that he was severely wounded, September 11, 1777, in the Battle of the Brandywine. In the same battle Count Pulaski distinguished himself on the American side.

Put on picket duty after his recovery, Peter Karckau deserted the first night to the side of the Americans. Here at last we know something definite about him. All along he had the makings of a good American. He embraced the first opportunity he found to fight for freedom. Henceforward his record commended him to his American Revolutionary associates. After the war he married Elizabeth Ulrich, daughter of Adam and Catherine Ulrich of Berks county, Pennsylvania. With his wife and six children he came over the mountains in the spring of 1792, buying a farm of 51 acres in this vicinity.

As observed, the steadfast and useful record of Peter Croco, the name now used, proved the true quality of the man. The unsettled, complicated, conditions of the times in which he grew up have to be considered. It is certainly understandable that he should have had no feeling of loyalty to Prussia which had joined in the partitioning of his native land. There is not a shred of record to give us light on what caused him to join the mercenary Hessians. Here again, however, he showed the courage to change his course when he found it leading him in the wrong direction. It also is but natural to assume that his finding the great Polish patriots, Pulaski and Kosciusko, supporting the American cause had its effect upon him.

One of the most interesting phases of this story is precisely the fact that Peter Croco himself saw no need for further detail on his great personal decisions. Evidently he felt that the record was plain enough to speak for itself. He preferred America to either Germany or England and stood ready in the final test to lay down his life for it if necessary.

Buried in the orchard of his farm, the grave of Peter Croco the First has not been located, but in Bethel Cemetery there is a Revolutionary marker to his memory.

Peter Croco, son of Henry Croco, and a grandson of the pioneer Peter, was elected a Trustee of Bethel in 1889. His son, Edward Henry Croco, was elected an Elder of Bethel in 1908 and served until his death in 1939.

Lewis I. Linhart, elected an Elder of Bethel in 1932, is a descendant of the Revolutionary soldier, Peter Croco. His mother, Annette Croco Linhart, the wife of Emery Linhart, was a daughter of Peter Croco, the grandson of the pioneer. Elder Linhart's sister, Melinda, Mrs. Ralph McAnulty, lives on the old Croco holdings on the Horning road.

Mrs. Ora Pickering, of Baptist road, a daughter of Isaac Webster Croco, is another descendant of the original Peter Croco.

Mary Elizabeth Croco, daughter of Peter, the grandson of the pioneer, married the late Rev. James K. Hilty. Their son, J. Russell Hilty, was born in Greensburg, Pa. He graduated from Indiana State Normal School in 1910. While director of Bethel Vocational School and a member of Bethel Church he entered Western Theological Seminary and graduated from there in 1924. He received his A. B. degree from Pitt in 1925 and his A.M. in 1929. He is now pastor of the Presbyterian churches at Rices Landing and Millsboro, Pa.

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John McEwen the Fourth and his wife Margaret Ann, nee Smith, were the parents of ten children, three of whom are well known even to the youngest of the Bethelites today—Elder R. Keifer McEwen, Mrs. Frances McEwen and Miss

McEwen: Five Elders, Notable Teachers, Church Workers, From One Family and leaders in community as well as church work. It is a record of good citizenship along with faithful service to the church,

The family farm homestead, originally 85 acres, part of it still occupied by Keifer McEwen, was in Upper St. Clair township. Parents and children, although a number of the latter were in time to set up homes in other communities, were all members of Bethel. As indicated by the fact that the head of the family was the fourth John, that name was popular with the family. On the maternal side, the head of the family also was named John—John Smith, whose wife, Anne, was a Croco. Also the listing of two Johns—John the Fifth—in family of John the Fourth is no error. One is John Allen, usually written J. Allen, and the other is John Calvin. John McEwen the Fourth was born in this district, in the vicinity of Bridgeville on, April 8, 1840, and died July 26, 1895. Of the ten children born to him and Margaret Ann McEwen, eight survive. Following are references to the ten, designating the elders and teachers:

George S. McEwen, an Elder for many years of the Presbyterian Church of Castle Shannon, where he lived. He died in 1937.

J. Allen, an Elder for years in the United Presbyterian church of Mt. Lebanon. He is now a resident of Youngstown, O.

R. Keifer, now in his twenty-ninth year as an Elder of Bethel. A leader in agriculture as well as in church and Sunday School work, an historical sketch of R. Keifer McEwen is given in the article on the Elders of Bethel.

Frank M., an Elder for several years of the United Presbyterian church of Woodville, where he lives.

Roy S., an Elder for a number of years of the Mt. Lebanon Presbyterian church.

Miss Blanche I. McEwen, awarded a medal by the directors of the Pennsylvania State Sabbath School association for 50 years of teaching, interspersed with playing the organ, in the Beadling Sunday School. For this she also was cited

in the ceremony of recognition of the activities of the women of Bethel that constituted the Event of the Month last May in the year-through celebration of the 175th anniversary of the church.

Mrs. Anna May McEwen Orr, wife of James Albert Orr of Upper St. Clair township. For several years she was a teacher in the public schools. She has long been an active member of the Dormont Presbyterian church.

Sarah Frances McEwen. She started teaching in the public schools at 18. For four years she was connected with the Cooley school in the Castle Shannon district. On April 2, 1903, she married John H. McElheny. He died August 25, 1908, survived by his wife and one son, Gilbert Earl McElheny. The latter, a graduate of Penn State and in the chemical business, is located at Dumont, N. J. Frances has a grandson in Ralph Arthur McElheny, now in his last year in Purdue University. In 1918 Mrs. Frances McElheny returned to teaching in the public schools. For 17 years she taught in the Hamilton school of Castle Shannon. Many of her pupils were children of the children she had taught at the Cooley school.

Meanwhile Frances McElheny kept up her church work. She taught Sunday school in the Beadling Mission, also served as president of the Beadling Women's Aid and Mission Band. At other times she taught teacher training in the Bethel Sunday School. For seven years she was the superintendent of the Junior Intermediate department at Bethel. She was a member of the Ladies Aid, the Women's Missionary Society and was the first president of the Women's Association of Bethel that represented a merger of the various organizations of women of the congregation. She has taken part in several of the programs in the church's year-through celebration of its 175th anniversary.

On March 23, 1935, Mrs. Frances McElheny was married to F. Wallace McEwen. Their home is near the church, at the foot of Bethel Hill.

William J. McEwen went from this district to the State of Washington. He was a member of the Presbyterian church of Seattle. In 1928 he was fatally injured while engaged in surveying for the Government.

John Calvin McEwen is a painter, residing in Brightwood.

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Not since 1842, a period of 109 years, has Bethel church been without a Wilson on one of its official boards. The record is remarkable for a number of reasons. Three times there were two Wilsons serving as Elders. Once while a

Wilsons On
Bethel Boards
For 109 Years

father was serving as trustee two of his sons were members of the session. At another time there was a father and son team on the session as in the case of

Elders Frank H. and Howard F. Jack today.

It should be further specified that we are here speaking not only of an unbroken 109-year record of service, but also of one family connection. Twice before 1842 the name, but with a different spelling—a double instead of a single l—

appeared in Bethel's list of elders. Samuel Willson was elected to the session in 1817, Thomas Willson in 1824. Samuel, who had been dismissed to the Center church, died in 1838 and Thomas in 1839. Thus, starting in 1817, it can be said that with a lapse of only three years, from 1839 to 1842, there have been Willsons or Wilsons on the Bethel boards for 134 years.

The unbroken period of 109 years started in 1842 with the election of William Wilson, Sr., as a deacon. At the same time he appears to have served as a trustee. In 1856 he was elected a trustee for life. Before his death in 1870 two of his sons, William and James—a brother team—had been serving as elders, one of them for ten years.

William Wilson, Jr., was an elder from 1860 to 1889. He was the grand-father of our Elder Harold L. Wilson of today, the great grandson of William Wilson, Sr. From 1921 to 1925 Harold served as a trustee, becoming an elder in 1923.

James Wilson joined his brother, William, Jr., as a member of the session in 1868, serving until his death in 1907. Now we get a father and son team. James' son, R. Johnston Wilson, was chosen an Elder in 1890, continuing in the office until his death in 1931. Harry L. Wilson, his son, the great grandson of William, Sr., served as a trustee from 1936 to 1945, when he was elected an elder.

Descendants of William Wilson, Sr., have been represented in the Eldership of Bethel since 1860, or for 91 years.

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Much is rightly made of the authentic character of Bethel's basic history, including entries in the journal of the founder, Dr. John McMillan, and a bronze tablet in the Old Stone Manse in South Park recording the birth of the Church in the original log cabin of Oliver Miller on the site now occupied by the stone structure November 5, 1776.

But we can do still better. In the active membership of Bethel today are

Links With the Past;
Right Back to McMillan
and Oliver Miller

ond pastor of the Church—Mrs. R. M. Arnold is a
great, great granddaughter of the Rev. William Woods.

Samuel McMillan Fife is a great, great grandson of our illustrious founder, and Mrs. John D. Helmlinger, a daughter of the late Frank Fife, is a great, great, great grandaughter. Sons and daughters of Samuel Fife included in the membership of Bethel are William E., Samuel E. and Ralph W., and Mrs. Florence Fife Dolanch, and Mrs. Martha Fife Stevenson. Other McMillan descendants on the Church Roll today are William Donald Hast, Jr., Miss Doris L. Hast, and Miss Edna Isobel Hast.

John S. McCabe is another Bethel member of the McMillan descent—a great, great, great grandson. Special note may be made here that it is expected, even-

tually, that another McMillan member will be Ruth Lynn McCabe. At this writing, however, the young lady is in the infant class.

Of the direct descendants of Oliver Miller on Bethel's active membership roll today are Miss Ida M. Miller, and her brother, Albert G.; Mrs. Anna Wright, her son, Harold and granddaughter, Virginia; Miss Bertha Miller; Mrs. H. R. Maits, her son, Miller, and the latter's daughter, Patty, and son, Rae. Others of the Miller descendants on our Church Roll are Mrs. Eva Aggers Keitzer and Miss Lydia Aggers.

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With its notable record of long pastorates, running from 32 to 40 years, Bethel has a number of other distinguished marks in that line.

Pastors Not Alone In Long Service Records at Bethel Several Elders and a Sunday School teacher went beyond the record of the pastors.

Thomas Kiddoo served as an Elder for 50 years,

1824-1874.

Miss Blanche McEwen taught in the Sunday School of the Beadling Mission for 50 years.

John L. Poellot, who passed away on September 6, 1938, came the closest in the list of Elders to the record of Mr. Kiddoo. He had been a member of the session of Bethel for 48 years, four months and two days.

William James Fife, who died on March 29, 1923, had served as Elder for more than 47 years.

Arthur Morrow served as an Elder for 44 years, 1824-1868.

Jesse Conner, 1838-1881, an Elder for 43 years.

R. Johnston Wilson, 1890-1931, an Elder for 41 years.

William Fife served as an Elder for 40 years, 1798-1838.

With an interruption of one year, Jacob Morelock is recorded as having served Bethel as caretaker of the church and cemetery from 1868 to 1910; period covered, 42 years; time served, with the exception noted, 41 years.

Five sons of William D. and Dorothy J. May of Beadling were in World War II. At the time all were members of the Beadling Mission, then conducted

Five May Brothers In Service in World War II by Bethel. All are on Bethel's Honor Roll. Although all of them saw active service, and several of them for extended periods, none suffered serious injury.

William Donald May, Jr., Sergeant, 479th Engineers, from April 2, 1942 to November 13, 1945. Overseas 34 months; in China, Burma, India.

Henry Thomas May, Private, 76th Division, 301st Engineers, Co. B, from January 13, 1934, to November 22, 1943. Honorably discharged because of a knee condition.

Harvey Albert May, Technical Sergeant, U. S. Air Force, from May 1, 1941, to September 11, 1945. Flight engineer on B 17 with the 15th Air Force; 52 missions in five months in European theater.

Orveal R. May, Petty Officer f.c., aviation metal smith, from November 9, 1942, to March, 1946, at Mercer Air Field, Trenton, N. J.

James Charles May, Seaman f.c., U.S. Navy, from July 11, 1945, to August 8, 1946. Served on U.S.S. Bon Homme Richard in South Pacific convoying.

Too young to serve in World War II, M. Robert May is now connected with the Pennsylvania Air National Guard, 147th Fighter Squadron, Greater Pittsburgh Airport.

Henry, James and Robert May are active members of Bethel today.

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The Church Paper, The Bethel Light, represents another suggestion that came from the Rev. Mr. Yarnelle. It was taken up as a project by the Young Married Couples' Class, Clyde L. Davis serving as president at the time.

The Bethel Light— Church Paper Now In Its Fifth Year It appears that when nominations for Editor were called for, Mrs. Isabelle Fife Helmlinger got the happy idea of not merely nominating her husband,

John D., but of volunteering him for the job. This was so generally satisfactory that President Davis thereupon appointed Mr. Helmlinger as the first Editor of the paper with authority to name his staff. He forthwith designated Howard F. Jack as co-editor. Editors Helmlinger and Jack got the paper off to a good start; it is now in its fifth year and its appearance at fairly regular intervals finds wide appreciation.

The first issue of The Bethel Light, with the sub-title, "The Light That Shines on Bethel Hill," was in July, 1947. It showed its worthwhile and serious purpose by presenting articles of real news value as well as of a character to make the congregation better acquainted and increase interest and pride in the church activities. The Light has been an important factor in stimulating interest in the history of Bethel and it also was a valuable aid in the launching of new educational and other programs.

Life at Bethel requires a church paper. Not only is there always interest in the news of the congregation, but need for a medium for exchange of ideas in carrying on the work of the church.

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Four generations attended the baptism of Murray C. Reiter III on Sunday, November 2, 1947. Those present were Mrs. Beck, the great-grandmother; Dr. and Mrs. Murray C. Reiter, Mr. and Mrs. Murray C. Reiter, Jr., of Baltimore, Mary-

land—parents of the baby; Mr. and Mrs. Fred Reiter, Ilyria, Ohio; Mrs. Lois Reiter Albright and family; Miss Marguerite Beck; and Four Generations the Albert Donges family.

at Baptism of

Dr. Reiter, pastor-eceritus of Bethel Church, per-

Murray C. Reiter III formed the ceremony with Rev. Vance Yarnelle assisting.

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"For the first time in many years," reported the Bethel Light of December, 1950, "services were made impossible on Sunday, November 26, by heavy snow and winds that closed people's driveways and caused large drifts which made

Great November Snow of 1950 Prevents Holding of Services

walking extremely difficult. Although the church was warm and ready for services, only four persons braved the storm to appear. "The church," the item conclud-

ed, "is ready to hold services when the congregation can get there." It is scarcely necessary to record that one of the four who braved the snow to appear was Miss Ida Orr. For ten years she had not missed either a church service or Sunday school. This perfect attendance record brought her a

citation in the program of recognition of women's activities that constituted the May Event of the Month in the year-through celebration of the 175th anniversary of Bethel.

The other three who were there were: The Rev. Vance Yarnelle, Raymond Peters and Caretaker "Jack" Lang.

The snow began falling on Thanksgiving night, the 23rd. It kept up until an official depth of 31.3 inches was registered, toppling all records here. In a 24hour period, from 7:30 a.m. November 24 to the same time November 25, the fall was 17.5 inches. Experts with slide rules and adding machines figured the total weight of snow over the county of Allegheny at 189,146,747 tons. Automobiles caught on the highways remained there for several days. With all the snow plows available at work, every possible bulldozer also was drafted.

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In Samuel McMillan Fife, Bethel's oldest male member, having been on the church roll for nearly 61 years, we have a double link with the past. Not only is

Sam Fife, Hunter, Fisherman, Guide And Nature Lover

he a great, great grandson, of the Apostle of Presbyterianism to the West, Dr. John McMillan, but he keeps alive the memories of the Forest and the great

hunting and fishing of pioneer days. He has been leading hunting parties into the big game areas of Pennsylvania, Potter, McKean, Clinton, Forest and Warren counties, for many years. For the past three years he and a party from this neighborhood also have gone to South Dakota for ring neck pheasants. One year he and two others brought back 75 birds from a five-day hunt.

Not that there is not still some game in this area. Rabbits are at times so plentiful right in Oakhurst as to be a nuisance to our gardeners. Here likewise are some fine ring neck pheasants. Formerly there were quite a few quail, but the heavy and severe snow storms of recent years largely depleted them. Before the big game season opens, Sam and his friends also find considerable small game in Washington and Green counties. Sam also recalls that when he was a boy he caught two-foot suckers and some fine bass in Chartiers Creek.

Nor is this region without its own fine tree links with the early forest. Do we not indeed have so many magnificent white oaks still standing as to give this immediate neighborhood the name of Oakhurst? There is a fine border of laurel about the church and Oakhurst also has some splendid young maple and other trees that command increasing admiration, with shrubbery also multiplying. Here Sam also has a direct connection. In his landscape work along with his farming, live stock dealing and other activities, he is said to have planted at least a thousand trees in this area. He is enthusiastic over the spirit shown by the people of Oakhurst in the improvement of their property.

Dr. Murray C. Reiter, for 32 years the minister of Bethel and now pastor emeritus, frequently has been a member of Sam's hunting parties. He also got his deer. The Rev. Vance Yarnelle, our sixth minister, also promptly joined the Fife hunting group. He already has a deer to his credit. The late Elders, Dr. Jesse Pennington, Sr., and Hugh M. Stilley, were among other members of these hunting parties. Sam cannot remember the number of fishing excursions in which he has participated. Asked how many deer he himself had accounted for, he said the number was at least ten. He personally never killed a bear.

In pioneer days, we are reminded by a creek named for them, there were buffalo in this region; also elk as well as deer and bear, to say nothing of wolves, panthers and wildcats. Wild turkeys, weighing from 30 to 40 pounds, were reported as plentiful, while the rivers and other streams abounded in good fish. Oaks of all varieties seemed to have predominated in the forests, although reference also is made to great chestnut and hickory trees, with plenty of wild fruits.

Mr. Fife, who was born in this district and has lived here from childhood, is a great grandson of William Fife, who was elected an elder of Bethel in 1798. He is a grandson of John Fife, Jr., who became an elder here in 1860. His father, William James Fife, elected in 1875, was an elder of Bethel for 48 years, serving as Clerk of the session for 42.

On March 27, 1902 Samuel M. Fife married Miss Mary E. McCabe. The celebration of their Golden Wedding this year, 1952, was largely both a community and a church affair. The couple have had 12 children, nine of them living. The latest to pass away was the Rev. John McMillan Fife. His untimely death in 1949, while serving as pastor of the Westfield church, New Castle, Pa., was a shock to a large circle of friends. Mr. and Mrs. Samuel M. Fife have 27 grandchildren and two great grandsons.

For some 16 years Sam was associated with Boy Scout work of Bethel. He also taught a class of boys in the Sunday School. For years he has been a member of the Church Music Committee and of the Board of Ushers. While for some time his health has not been rugged, you could never tell it from his ever friendly greeting and willingness to help in the cause of the church.

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The story of our Displaced Person Family is another of Bethel's links with world history. It began with the sweep of the Nazi hordes across the Ukraine into Russia in World War II, continued with Russian prisoners taken into Ger-

Displaced Person Family Finds Bethel Welcome; First Home in Nine Years

Wears Was aggravated by the separation of wife and children from the husband and father. How the family finally was reunited makes a story in itself of faith and heroic individual effort along with the help given by church and U.N. agencies. In meeting the situation, Presbyterian and other Protestant bodies cooperated with the Church World Service, an international relief agency. Individual

ated with the Church World Service, an international relief agency. Individual churches enlisting in the cause were required to give assurance that they would provide a home and a job for such victims of the war and sponsor them until they were established in their new life. Bethel early indicated its desire for one of the displaced families and George A. Walther, William G. Hartman and Dr. John S. Schnabel of the Session were named a committee to make the arrangements.

The family—Mr. Simon, Mrs. Vera, Lydia and George Sirotin—landed in New York July 30, 1951. Provision for transportation by train to Pittsburgh had been made by Mr. and Mrs. John S. McCabe. In due time, after allowance for rest in New York, the family arrived in Pittsburgh. It was met at the train by the Rev. Mr. Yarnelle and Mr. Hartman of the committee, and brought here. A real Bethel welcome awaited the newcomers. While a home was being put in shape for them they were guests at the Manse for several days and for about two weeks at the home of Mr. and Mrs. Graydon Smith, Madison avenue, R.D. 1, Library. Meanwhile the boy, George, spent considerable time at the home of Mr. and Mrs. James Hickman, 2741 Bethel Church road, where he found a companion in their son, "Jimmie."

The home found for the family is on old Route 19, in North Strabane township, Washington county, near the famous old Hill church, where Dr. McMillan preached for so long. Mr. Sirotin is 62, his wife 46, daughter 19 and son 12. The father and mother, while speaking what interpreters pronounce good Russian and good German, know little English but are setting about eagerly to learn. The daughter has made the most advance in English and the son, in school, can be depended upon to "pick it up" with the usual aptitude of the young. The

family, which lived near Kiev, the capital of the Ukraine, is referred to as of the "educated class" of the country, Mr. Sirotin at one time conducting a book store. In his terrible days as a prisoner of the Nazis he had to perform the hardest labor. Here the job found for him is with a farmer. In religion the family was raised in the Greek Orthodox church, which to an increasing extent affiliates with the Protestants in this country.

The whole congregation of Bethel is showing an interest in getting the Sirotins established as comfortably as possible. Many of the women and men of the church have cooperated in putting the house in order and in furnishing it. The most significant reaction of the family is the declaration of one of the members that "It is the first home we have had in nine years." An insight into the character of the former refugees is that they wanted no more of Stalin than they did of Hitler. It is amazing to them that anyone in a free country could ever think of becoming a Communist.

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The record of sextons and caretakers of Bethel in the early years is sparse where it is not entirely missing. It is assumed as a matter of course that there

Caretakers and Sextons; One Record of 41 Years; How the Job Has Grown

always were some "devoted persons" who kept the church in order "either with or without recompense, probably without." Mr. Degelman found the first

record of a sexton made in the minutes of a congregational meeting held March 9, 1839. No mention was made of the man employed or the remuneration, but in December, 1840, Samuel Wilson was paid for keeping the meeting house. "For many years previous to 1873 the sextons lived in a log house on the Egger's lot which was torn down when the parsonage was built." Henry Adams held the post from 1856 to 1860. He was succeeded by John Donnely, but for how long was not stated.

Starting around 1868, however, the job seems to have been put upon a notably stable basis. Jacob Morelock is recorded as holding it with a break of only one year until 1910 when the present church building was completed. Allowing for the short interruption, that was a stretch of 41 years. In that period Mr. Morelock, who dug the graves and cared for the cemetery as well as the church, was paid from \$84 to \$110 a year. John Pefferle held the post in 1879, but Mr. Morelock was reinstated. Following him for "longer or shorter periods" were James Prentice, Roy Hultz, Charles Doering, Robert C. Reed, Thomas Roach and A. M. Robinson.

Fred C. Walther came next in 1937, holding the position of caretaker of the church and the cemetery for 11 years. With the growth of the church and the community, the work of the caretaker naturally increased, requiring help.

Mr. Walther was succeeded, in 1948, by Wilbert S. ("Bert") Beaver. In 1949 the caretaking jobs of the church and cemetery were separated. Mr. Beaver be-

came the superintendent of the cemetery. John Lang was engaged as caretaker of the church. He was followed, on February 10, 1951, by Frank E. Kuhn.

Mr. Kuhn, born in Pittsburgh January 5, 1893, went with his parents to Fairmont, W. Va., in 1907. After an extended period as a police civil service commissioner at Fairmont and later as president of the West Virginia Association of Police Civil Service Commissioners, he became a member of the Government police force at the Norfolk Navy Yard. In 1943 he was transferred from there to the Veterans' Administration at Aspinwall, Pa., as Assistant Chief Guard and United States Deputy Marshal. Later he served for three years as custodian of the Mount Lebanon Presbyterian church, coming to Bethel, as noted, in February of this year. The family residence is near Bethel Church.

When Allan R. Reid Was Mistaken For Presidential Nominee Willkie

BETHEL's head usher, Deacon Allan R. Reid—Justice of the Peace and member of the Board of Education—is a natural greeter. Not only does he make strangers feel at home at Bethel, but regulars also look forward to a friendly word from him. A member of the Board of Education since 1933, his popularity was emphasized by his re-election in 1951 on both the Republican and Democratic tickets. He was elected justice of the peace on the Republican ticket in 1950.



ALLAN R. REID In a Willkie Pose

For some 25 years he was a production supervisor for the Pittsburgh Terminal and Castle Shannon Coal Companies.

During the Presidential campaign of 1940 Mr. Reid received considerable attention locally due to his resemblance to the Republican nominee, Wendell Willkie. While not as tall as Mr. Willkie, Mr. Reid certainly had some of his expressions and mannerisms to the extent that not infrequently crowds started to cheer him on the spread of the word that the candidate was approaching. Entering into the

spirit of this, it became the custom of Mr. Reid's own organizations to greet him with applause on his entrance. The accompanying picture shows the Bethelite in a Willkie pose.

Mr. Reid was born in Baldwin township July 5, 1898. Coming to Bethel township with his parents in 1910, he was registered forthwith in the Sunday school of the Bethel Presbyterian church. Miss Mary Wycoff was his teacher. Later the family removed from this district. In 1923 Mr. Reid married Miss Alda M. Weir, returning to Bethel in 1930. The couple have four children—Robert J., Marshall Allan, John Wallace and Janet Marie.

In his church work Mr. Reid was elected secretary of the Bethel Sunday School in 1940, serving until 1946. He has been a deacon since 1941 and for years has been the chief usher.

Members For From 25 to 67 Years; Honored In An Event Of The Month With A Special Communion Service



NE Of The Most impressive and most graceful Events of the Month in Bethel's year-through celebration of its 175th anniversary was Recognition Day, February 4, for the older members of the congregation. Following the Rev. Mr. Yarnelle's historical sermon, on Jan-

uary 7, this Recognition had the distinction of being the first number of a ceremonial character on the continuous program.

Specifically the Event was a tribute to the men and women who have been members for 25 years or more. As of the date of the service, the list, 148 out of a total membership approaching 1,200, includes 21 who have been connected with Bethel for from 50 to 67 years. Thirty-five have been members for from 36 to 37 years. Forty-eight have been on the church roll for from 25 to more than 30 years.

The occasion, as noted, was marked by a special communion service. The members honored sat together toward the front in the central part of the sanctuary. Each wore a name card showing the date of connection with the church. The group was given a word of greeting from the General anniversary Committee by Chairman R. Maurer Arnold.

The list, with the dates on which those named were received into membership in Bethel follows:

Name	Date Received	Name	Date Received
Wycoff, Miss Mary	KAug. 30, 1884	Poellot, Dr. C. E.	
Orr, Miss Ida M.	Feb. 22, 1889	Miller, Albert G.	Feb. 23, 1899
Wilson, Mrs. Eliza	J May 4, 1890	Linhart, Frank C.	
Fife, Samuel M	Feb. 21, 1891	Miller, Miss Ida M	Aug. 25, 1899
McEwen, Miss Blan	che I Feb. 22, 1891	McEwen, R. Kiefer	Feb. 22, 1901
Elliott, Mrs. Lottie	P May 22, 1891	Hicks, Miss Isabella	a VJune 29, 1901
Wycoff, Miss Anna	M May 22, 1891	Martin, Miss Almed	daFeb. 19, 1902
Williams, Miss Ann	ie May 27, 1892	Matthews, John H.	Feb. 19, 1902
Poellot, Miss Annie	M May 26, 1893	Hultz, Frank V	Feb. 20, 1902
McEwen, Mrs. Sara	Frances, Feb. 24, 1894	Hultz, Mrs. Nellie	D Feb. 20, 1902
Fife, Mrs. Caroline	P Aug. 25, 1894	Fife, Mrs. Mary Me	eCNov. 30, 1902
McAnulty, S. Elmer	: Aug. 24, 1895	Wilson, Harold L.	Aug. 30, 1903
Rhodes, James I.		Aggers, Miss S. Eliz	zaNov. 27, 1903
Wycoff, Mrs. Sara	P Aug. 27, 1896	Walther, Mrs. Mary	y PNov. 27, 1903
Reed, Mrs. Dora B	Nov. 6, 1898	Nicholson, Mrs. Ell	len WMay 28, 1904

Name	Date Received		
Philips, Mrs. Anna G	Nov. 24, 1904	McConkey, Howard W	
Walther, Fred C		Wright, Harold M	
Matthews, Mrs. Margaret I		Wycoff, Edwin C.	
Matthews, Mrs. Anna C.		Graeser, Mrs. Ida F.	
McEwen, Mrs. Mary R		McElheny, Gilbert E	
Keitzer, Mrs. Eva Aggers. Aggers, J. Walter		Smith, Mrs. Bessie H Linhart, Mrs. Virginia E	Apr. 20, 1919
Wilson, Harry L.	Feb. 23, 1907	Lutz, Harry	May 25 1919
Wright, Mrs. Anna M		Lutz, Mrs. Mabel R.	
Douglas, Samuel F.		Boyd, Miss Margaret E	
Wilson, Mrs. Mabel R	May 14, 1909	Boyer, Lawrence G	Nov. 30, 1919
Skiles, William R		Rothaar, George C	
Skiles, Mrs. Mabel		McConkey, Mrs. Essie R.	
Walther, George A	. Feb. 26, 1911	Smith, Ira J.	
Pickering, Mrs. Ora Croco		Criss, Mrs. Lucy V	
Graeser, Carl L		Hartman, William G.	
Linhart, Lewis E Ennis, John G	Mor 1 1019	Hartman, Mrs. Laura M Ley, Mrs. Anna	
Ennis, Mrs. Winnie	Mar 1 1912	Fife, John F.	
Mesta, Henry J.	Nov. 2, 1912	Gilkeson, Mrs. Anna H	
Mesta, George F	Nov. 2, 1912	Lushen, Mrs. Mary H	
Poellot, Mrs. Nellie S	Feb. 22, 1913	Hultz, Howard P.	
Willis, Miss Mary E	Nov. 29, 1913	Devey, Mrs. Grace H	Feb. 26, 1922
McConkey, Mrs. Belle W.	Feb. 1, 1914	Matthews, Howard E	. Feb. 26, 1922
Graeser, Ralph A	. Feb. 19, 1914	Mesta, Mrs. Janet M	
Maits, Mrs. Edna M.		Quigg, Mrs. Arlene R	
Drake, Mrs. Grace B		Gunther, Felix A.	Feb. 25, 1923
Elliott, James		Gunther, Mrs. Ethel McM Tarr, Mrs. Rachel C	. Feb. 25, 1923
Matthews, William F		Hays, Robert F.	
McAnulty, Ralph M		Brown, Hamilton S	
Hays, Mrs. Ethel P		Brown, Mrs. Ella W	
Lutz, Mrs. Edith R		Quigg, Warren	
Roach, William		Boyer, Mrs. Elizabeth J	May 18, 1924
Walther, Clayton E		Helmlinger, John D	
Philips, George A		Thomas, Mrs. Ruth R	
Reiter, Mrs. Emma B		Hultz, Ralph R	
Sabo, Mrs. Edith B Croco, Miss Edna M		Thompson, Merle	Nov. 39, 1924
Cullen, Archibald		Osthoff, Walter	May 24, 1925
Ellis, Mrs. Jean C.		Osthoff, Mrs. Margaret	
Drake, Duwayne A		Walther, Mrs. Pearle K	
Helmlinger, Mrs. Istbelle	Jan. 31, 1915	Smith, Mrs. Gertrude Ann .	
Fife, Ralph W		McMaster, J. McClurg	
Fife, Samuel Edmund		McMaster, Mrs. Faye W	. Dec. 6, 1925
Fife, William E.	Jan. 31, 1915	Hoff, Elmer H	
Hultz, Mrs. Alice D	Jan. 31, 1915	Hoff, Mrs. Olive L	
McAnulty, Miss Mildred. Walther, Mrs. Lottie N.		Matthews, Raymond G	
Wilson, Mrs. Margaret P.		Ross, Miss Bernice L	May 30, 1926
Graeser, Mrs. Mabel W		Reese, D. Joseph	May 30, 1926
Wilson, Miss Sara E		Smith, Thomas Johnston	
Bover, J. Hultz		Dolanch, Mrs. Florence F.	
McElheny, Ray		Werling, Mrs. Ruth M	
Rayburn, Mrs. Vernetta		Poellot. Clenell D.	Nov. 7, 1926
Thompson, Mrs. Alma R.		Wolf, Mrs. Betty Philips .	No. 7, 1926
Heck, Robert E		Sabo, Alek J. Staley, Mrs. Helen W.	Nov. 7, 1926
Pickering, Paul	Jan. 23, 1916		
Gilkeson, Findley	Aug. 20, 1917	Wilson, Robert Lee	Nov. 7, 1926

Bethel Membership Roll

December 30, 1951

Total, with Coverdale Chapel, 1193

Bethel 1090, Coverdale 103

Adamson, Charles F. Adamson, Mrs. Bette Aggers, J. Walter Aggers, Miss Sara Eliza Aggers, Miss Sata Eliza Ainsley, Benjamin L. Ainsley, Mrs. Alma C. Airey, Mrs. Donald L. Alexander, Miss Maude A. Alexander, Miss Helen G. Alexander, Miss Olive E. Ali, Dominic Ali, Mrs. Inez Ali, Samuel Ali, Mrs. Dorothy Ambler, Paul L. Ambler, Mrs. Jean F. Amick, James H. Amick, Mrs. Grace K. Anthony, Samuel W. Anthony, Mrs. Louise Arnold, Edward M. Arnold, Miss Nancy Arnold, R. Maurer Arnold, Mrs. Harriet B. Baird, Hartley H. Jr. Baird, Mrs. Lauretta McA. Baker, Mrs. Annetta O. Baker, Mrs. Almetta G.
Baker, Raymond
Baker, Mrs. Claire
Banks, J. Harter
Banks, Mrs. Edith B.
Ballantyne, Robert B.
Ballantyne, Mrs. Harriette C. Barker, James Kenneth Barker, Mrs. Nina McC. Barton, Norman C., Jr. Barton, Mrs. Dorothy L. Bastow, Mrs. Thelma W. Batman, Ronald B. Batman, Mrs. Mildred B. Bauer, Mrs. Betty J. Hultz Beech, Daniel R. Beech, Mrs. Rosemary Beese, Philip S. III Beese, Mrs. Helen W. Beeson, William B., Jr. Beeson, Mrs. Elinor Beeson, Miss Margaret S. Bidner, Mrs. Henrietta Osthoff Bish, Mrs. June Harmon Black, Perry O. Black, Mrs. Elma Blohm, George M. Blohm, Mrs. Ruth K.

Blohme, William W. Blohme, Mrs. Dorothy S. Bognar, Miss Nancy E. Bolte, Frank R. Bolte, Mrs. Ethel Mae Booth, G. Howard Booth, Mrs. Jean W. Booth, G. Howard, Jr. Boss, Mrs. Rheda B. Boss, Edward C. Bothwell, James J.
Bothwell, Mrs. Dorothy D.
Bown, Phillips B. Bown, Mrs. Lois G. Boyd, Miss Margaret E. Boyer, J. Hultz Boyer, Mrs. Elizabeth Boyer, Mrs. Elizabeth Boyer, Miss Alice June Boyer, Lawrence G. Boyer, Lawrence G., Jr. Boyer, Mrs. Mary Jane Braun, Arthur R. Braun, Mrs. Thora F. Brenholts, Howard F. Brenholts, Mrs. Bessie B. Bridges, Mrs. Mae Brill, John F.
Brill, Mrs. Helen G.
Brill, Miss Joan
Brill, James G.
Brill, Mrs. Mary O. Brown, Hamilton S. Brown, Mrs. Ella W. Brown, Kingdon U. Brown, Mrs. Margaret Brown, Raymond E. Brown, Mrs. Elizabeth O. Brown, Miss Elizabeth F. Brubaker, Graydon O.
Brubaker, Mrs. Elizabeth W.
Brubaker, Miss Carol Ann
Buck, T. Marion
Buck, Mrs. Elside McD. Buck, Miss Helen E. Buzza, Mrs. Donna Porter Cain, Clifford P. Cain, Mrs. Naomi R. Cain, Miss Constance A. Campbell, Charles Dale
Campbell, Mrs. Virginia G.
Campbell, Miss Dora Amy
Campbell, Henry W.
Cantwell, Mrs. Carrie B.
Cantwell, Miss Iris M.

Cantwell, Martin K. Cantwell, Mrs. Evelyn F. Carney, Edward T. Carney, Mrs. Mabel K. Carr, Leonard W. Carr, Mrs. Virginia E. Chambers, Clifford Chambers, Mrs. Emma Louise Chesworth, Edward T. Chesworth, Mrs. Gladys Clarke, Wallace K. Clarke, Mrs. Janet T. Cleveland, Earl C. Cleveland, Mrs. Gertrude F. Cleveland, Miss Dana Lee Cochran, Mrs. Esther B. Colteryahn, Edward T. Conley, John H. Conley, Catherine M. Conley, Miss Marilou Conover, Harold E. Conover, Mrs. Florence M. Cotton, Karl C. Cotton, Mrs. Priscilla G. Cotton, Karl F. Cotton, Richard Cowan, Warren L. Cowan, Mrs. Freda G. Cox, Walter D. Cox, Mrs. Margaret B. Crawford, Mrs. Ethel G. Crawford, Mrs. Myra D. Crawford, Richard L. Crawford, Mrs. Virginia B. Creely, Herbert R., Jr. Creely, Mrs. Margaret L. Craig, Denzil C. Criss, Charles L. Criss, Mrs. Lucy V. Croco, Miss Edna M. Croco, J. Wilson
Crouch, Charles E.
Crouch, Mrs. Norma C.
Currie, Clark L. Currie, Mrs. Jennie B. Currie, Clark James Danner, Emil Raymond Danner, Mrs. Marcella S. Daum, Alfred S. Daum, Mrs. Dorothy Daum, Miss Dorothy Paulina Daum, Gary Alfred Daum, Robert J. Daum, Mrs. Gladys H. Daum, Mrs. Anna L. Davies, David C., Jr. Davies, Mrs. Alice H. Davis, Clyde F. Davis, Mrs. Alice M. Davis, Clyde L. Davis, Miss Geraldine K.

Davis, Miss Barbara Ann Davis, Dr. John G. Davis, Mrs. Leona N. Davis, Uriah W. Davis, Mrs. Hannah M. Davison, Charles Gordon Davison, Mrs. Helen G. Deemer, Raymond H. Dennis, John Ross Dennis, Mrs. Dorothy Elizabeth Detrick, R. Sherman Detrick, Mrs. Mildred M. Devey, Herbert F., Jr. Devey, Mrs. Grace H. Devey, Miss Jeanne Katherine Devey, Miss Joanne Lillian Devey, Mrs. Irene S. Devey, Miss Alice Devey, Todd W. Devey, Mrs. Vivienne Dolanch, Frank H. Dolanch, Mrs. Florence F. Dold, Ralph Dold, Mrs. Mary A. Donaghy, Mrs. Kathryn Y. Donges, Albert Donges, Mrs. Anna R. Donges, Miss Carol M. Douglass, Samuel F. Drake, Duwayne M. Drake, Mrs. Grace B. Drost, David P. Drost, Mrs. Stehanie M. Dublin, William Dublin, Mrs. Anna McH. Dublin, Miss Shirley Ann Jane Duff, Raymond J. Duff, Mrs. Lois Lyon Duff, Thomas Duff, Mrs. Sarah C. Duff, James W. Edge, Mrs. Lillie M. Edge, Charles K. Edwards, Mrs. Nancy Philips Edwards, Mrs. Ruth L. Eichleay, Mrs. Marguerite P. Eichleay, William A. Elliott, Francis H. Elliott, Mrs. Mary Jane Elliott, James Elliott, Mrs. Lottic P. Elliott, John James Elliott, Mrs. Mavis S. Elliott, Martin A.
Elliott, Mrs. Mary Helen
Ellis, James O.
Ellis, Mrs Jean C. Ellis, James H. Ellis, Mrs. Lois L. Ellis, Richard A. Elton, Jack A.

Elton, Mrs. Clarice B. Elton, Miss Judy Engle, Mrs. Lois E. Jack Ennis, John G. Ennis, Mrs. Winnetta Ennis, William S. Evans, Darrell H. Evans, Mrs. May M. Eveson, James L. Eveson, Mrs. Buela Faddis, Samuel C. Faddis, Mrs. Erba L. Fecke, William C. Fecke, Mrs. Mary Jane Fecke, William Carl Ferguson, Ola B. Ferguson, Mrs. Helen R. Fife, Mrs. Caroline P. Fife, John F. Fife, Mrs. Ruth B. Fife, Samuel M. Fife, Mrs. Mary McC. Fife, Ralph W. Fife, Samuel E. Fife, Joseph H. Fife, William E. Forrest, Mrs. Amelia C. Fosbaugh, Mrs. Barbara McC. Frarie, Wayne M. Frarie, Mrs. Emma D. Frarie, Wayne M., Jr. Fredley, Clifford L. Fredley, Mrs. Ethel W. Gable, Lawrence Gable, Mrs. Ruth V. Gaines, Charles B. Gaines, Mrs. Hazel Gaines, Miss Helen D. Gates, Herbert W. Gates, Mrs. Millicent Gathmann, Mark H., Jr. Gathmann, Helen H. Gebhart, Mrs. Floy C. Gettys, James H. Gettys, Mrs. Mary Gibson, Mrs. Edith L. Gigliotti, Raymond A. Gigliotti, Mrs. Margaret M. Gilkeson, Findley Gilkeson, Mrs. Anna H. Gill, Henry A.
Gill, Mrs. Esther M. Gill, Miss Mary C. Gill, Miss Sally Ann Glasser, David M. Glasser, Mrs. Emma J. Glasser, Miss Julie-Jean Golden, J. Raymond Golden, Mrs. Ethel E. Gooding, John P. Gooding, Mrs. Nanna J.

Goodwin, Norman L. Goodwin, Mrs. Oda Gordon, Thomas E. Gordon, Robert B. Gordon, Daniel P. Graeser, Carl L. Graeser, Mrs. Ida F. Graeser, Miss Shirley S. Graeser, Carl L., Jr. Graeser, Ralph A. Graeser, Mrs. Mabel W. Graeser, Miss Ruth A. Graeser, Ralph A., Jr. Graeser, Robert A. Graham, Frank J.
Graham, Mrs. Dorothy S.
Granger, Stanley E.
Granger, Mrs. Laurena
Granger, Miss Sallie Green, Antone B. Green, Mrs. Ethel K. Griffith, I. L. Griffith, Mrs. Blanche S. Grimes, Richard C. Grimes, Mrs. Helen S. Grimes, Garry S. Grimes, Miss Lorraine S. Groninger, James G. Groninger, Mrs. Kathryn A. Grossett, R. Duane Gunther, Dale A. Gunther, Mrs. E. Ruth Gunther, Felix A. Gunther, Mrs. Ethel McM. Haehn, Mrs. Etizabeth M. Hague, William W.
Hague, Mrs. Ellen M.
Hamel, Milton E.
Hamel, Mrs. Iona E. Hamilton, Jack L. Hamilton, Mrs. Ellen L. Hamilton, Joseph N. Hamilton, Mrs. Hettie M. Hancock, Richard C. Hancock, Mrs. Estella M. Hancock, Richard M. Hancock, Miss Dorothy Mae Hancock, Donald J. Hancock, Miss Helen E. Hannigan, James L. Hannigan, Mrs. Phyllis R. Harger, Martin L. Harger, Mrs. Helen Louise Harmon, Everett Harmon, Mrs. Gladys F. Harmon, William David Harmon, Ferl Harmon, Mrs. Mildred F. Harmon, Ferl Edwin Hartman, Robert L. Hartman, Mrs. Juanita I.

Hartman, William G. Hartman, Mrs. Laura M. Hultz, Clarence D. Hultz, Mrs. Annie W. Hultz, Frank V. Hultz, Mrs. Nellie D. Hultz, Howard P. Hast, William Donald, Jr. Hast, Miss Doris L. Hast, Miss Edna I. Hultz, Mrs. Mildred H.
Hultz, David G.
Hultz, J. Albert
Hultz, Mrs. Kathryn M.
Hultz, Thomas H.
Hultz, Lames A. Ir Hathaway, Philip F. Hathaway, Mrs. Katherine Hays, Edwin G. Hays, Mrs. Helen H. Hays, Robert F. Hultz, James A., Jr. Hultz, Mrs. Ruth M. Hultz, Mrs. Alice D. Hays, Mrs. Ethel P. Heath, Richard H. Heck, Robert E. Heck, Mrs. Gertrude B. Heck, Miss Ruth G. Hultz, Ralph R. Hunter, Clarence Hunter, Mrs. Virginia David Hunter, John L. Hunter, Mrs. Helen Hecklinger, Ernest M. Hecklinger, Mrs. Victoria B. Helmlinger, John D. Helmlinger, John D.
Helmlinger, Mrs. Isabelle F.
Henderson, Charles L.
Henderson, David
Henderson, Mrs. Florence G.
Henderson, Mrs. Betty H.
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1952 Setting New Marks In Attendance

Bethel's growth in membership and attendance, frequently remarked in the preceding pages, is setting new records in 1952.

Aggregate attendance at Bethel in the first quarter of 1952 was 8,264, compared with 6,569 for the same period of 1951, a gain of 1,695.

Total attendance at the two Easter morning services of 1952, including the sunrise meeting, was 1,249, after deductions for duplicate attendance of choir and church officers. This compared with the total attendance of 835 at the Easter services in 1951.

In the first quarter of 1952 Bethel made a net gain of 56 in membership.

Since the members of mission churches are recorded with those of the parent or sponsoring churches, Bethel's membership has been referred to frequently in the preceding pages as "around 1200, including Coverdale." Well, Coverdale at this writing has "around 100 members," and Bethel by itself, as of April 13 last, 1146 members. So the aggregate now is well over 1200, with the present rate of growth indicating that Bethel herself may be nearing 1300 by the end of this year.



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